NUMBERS

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THE PENTATEUCH AND HAFTORAHS

Hebrew Text, English Translation

with Commentary

EDITED BY

J. H. HERTZ

(CHIEF RABBI)

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מלאכת סיעת הוגי תורה

ובראשם

מוהר"ר יוסף צבי הערץ זצ"ל

רב הכולל דמלכות בריטאניא ומדינותיה

במדבר

לונדן

דפוס דאוניברסיטה אוקספורד

PREFATORY NOTE

The nature and purpose of this edition of the Pentateuch and the Haftorahs are stated in the Preface to *Genesis*.

The Revised Version is printed by permission of the Universities of Oxford and Cambridge; and the Letteris Hebrew text, by the courtesy of the British and Foreign Bible Society.

In writing this first Jewish commentary in English on *Numbers*, I have embodied various glosses on that Book prepared by the Rev. Dr. J. Abelson; and on its Haftorahs, by the Rev. S. Frampton. I am also indebted to Prof. I. Epstein and the Rev. M. Rosenbaum for much helpful criticism; and to the Revs. Dr. A. Cohen and J. F. Stern, for kindly reading the book in proof.

I have pleasure in adding the names of HENRY VAN DEN BERGH, Esq., London, and his brother, SENATOR S. VAN DEN BERGH, The Hague, to those wise-hearted donors—Mr. and Mrs. Leo Shaerf, Mark Ostrer, Esq., and B. T. Globe, Esq., Liverpool—whose generosity renders possible the publication of this work.

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A. ANCIENT VERSIONS AND AUTHORITIES

Jerusalem Targum see *Targum.*

Jonathan Targum see *Targum.*

Josephus, Flavius (37–95 A.C.E.) Jewish historian and apologist. "Antiquities of the Jews."

Massorah lit. "The Tradition." The original Bible text was unvowelled. The *Massoretes* fixed the Traditional reading of the Sacred Text and its exact pronunciation, largely by means of vowel points. Their activity began after the Talmudic period, and extended to the tenth century.

Midrash The ancient homiletical expositions of the Torah, the Five Scrolls (*i.e.* Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther), and other portions of Scripture.

Onkelos see *Targum.*

Philo Judaeus (20 B.C.E.–40 A.C.E.). Renowned Jewish philosopher in Alexandria. Author of allegorical commentaries on the Pentateuch.

Rabbis, the The religious authorities in the Talmudim and Midrashim.

Samaritan Pentateuch. The Samaritan adaptation of the Massoretic Text; see also *Targum.*

Septuagint The Greek translation of the Bible made by the Jews in Egypt in the third century B.C.E. The word *Septuagint* means seventy, because it was believed to be the work of seventy-two scholars selected for that purpose by one of the Ptolemy rulers.

Sifri Or, *Sifré.* Oldest Rabbinic Commentary on Numbers and Deuteronomy.

Symmachus A literal Greek version of the Pentateuch by a Hellenistic Jew of the second century.

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SPECIAL COMMENTS

Numbers, 2; Shaddai, 6; Names in *Numbers*, 8; Life in the Wilderness, 32; Ordeal of Jealousy, 49; Amen, 54; Nazirite, 56; Menorah, 86; Invocation Prayers, 108; The Holy Land, 136; "Lovingkindness and truth," 141; First attempt to enter the Holy Land, 148, 214; Tzitzis, 158; Red Heifer, 194; Sin of Moses, 205; Aaron, 212; Book of the Wars of the Lord, 218; Moabite Stone, 225; Bar Cocheba, 258; Order of Inheritance, 286; Transjordania, 324; Boundaries of Holy Land, 342; Cities of Refuge, 352; Murder and Manslaughter, 354; Samson, 382; Garstang's Excavations at Jericho, 399; Samuel, 406; Jephtha's Vow, 422; Micah, 426; "The Whole Duty of Man," 432; Jeremiah, 444.

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Later Wanderings of the Israelites .. „ „ 214
The Holy Land at the Time of Judges „ „ 382

Ralbag *i.e.* Rabbi Levi ben Gerson (1288–1344). French exegete, philosopher and scientist.

Rashbam *i.e.* Rabbi Samuel ben Meir (1085–1174). Rashi's grandson. Stresses the "plain, natural sense" in his commentaries.

Rashi *i.e.* Rabbi Solomon ben Isaac of Troyes (1040–1105). French Bible exegete and greatest commentator of the Talmud. No other commentary on the Pentateuch has had a more enduring popularity or exerted an equal influence in Jewry.

Saadyah Gaon (882–942), born in Egypt. Religious philosopher and exegete. Translator of Bible into Arabic.

Sforno Obadiah (1475–1550), Italian physician and exegete. Teacher of Reuchlin.

Zohar Mystical commentary on the Pentateuch. Probably thirteenth century.

C. MODERN VERSIONS IN ENGLISH

Authorised Version. Also known as the King James's Version, 1611—Of unsurpassed literary beauty.

Benisch, Abraham (1811–1878). "Jewish School and Family Bible," 4 vols. London, 1851–1861.

Leeser, Isaac (1806–1868). The Twenty-four Books of the Holy Scriptures, Philadelphia, 1853—This work and that of Benisch were the first Jewish versions in English of the entire Bible.

Revised Version, 1884. Preserves the beauties of the Authorised Version, but corrects its mistakes in the light of modern scholarship.
M. Friedlander. A Jewish Appendix to the Revised Version, 1896.

Targum Ancient translations or paraphrases of the Bible into the Aramaic vernacular then spoken by the Jews. The most important of these is the translation of the Pentateuch that is ascribed to *Onkelos*, the Proselyte, a Mishna teacher of the first century. *The Jonathan Targum* is a freer paraphrase of the Bible, ascribed to Jonathan ben Uzziel, a pupil of Hillel. An earlier and fragmentary version of this paraphrase is known as the *Jerusalem Targum*. The *Samaritans* also have an Aramaic *Targum*, embodying their traditional interpretation of the Torah.

Talmud Body of Jewish law and legend comprising the *Mishna* and the *Gemara*, and containing the authoritative explanation of the Torah by the Rabbis of Palestine and Babylon, from the years 100 B.C.E. to 500 A.C.E.

B. MEDIEVAL JEWISH AUTHORITIES AND COMMENTATORS

Abarbanel (or, Abrabanel), Don Isaac (1437–1509). Spanish exegete and statesman.

Gersonides see *Ralbag*.

Hallevi, Yehudah (1085–1140). Religious philosopher and greatest medieval Hebrew poet. "The Cuzari."

Ibn Ezra Abraham (1092–1167). Famous Spanish-Jewish grammarian, Bible exegete, philosopher, traveller and poet.

Kimchi David (1160–1235). Franco-Spanish exegete and grammarian. His commentary profoundly influenced the Authorised Version of 1611.

Maimonides Moses (1135–1204). Foremost medieval Jewish philosopher. In his "Guide of the Perplexed," he deals with difficult Bible terms and conceptions.

Nachmanides Moses (1194–1268). Great Spanish Talmudist Bible commentator and mystic.

Friedlander, Michael (1833–1910). English scholar and commentator. "The Jewish Religion."

Ginzberg, Louis (1873–). American Talmudist. "The Legends of the Jews."

Herxheimer, S. (1801–1884). Author of complete commentary on the Holy Scriptures.

Hirsch, Samson R. (1808–1888). German religious leader and commentator.

Jastrow, Marcus (1829–1903). American Bible scholar and Talmudist.

Joseph, Morris (1848–1930). Anglo-Jewish Minister. "Judaism as Life and Creed."

Kalisch, M. M. (1828–1885). English Bible commentator. "The Prophecies of Balaam."

Lenczic, Ephraim, early seventeenth century, Polish-Bohemian preacher and commentator.

Luzzatto, S. D. (1800–1865). Great Italian Hebraist and commentator.

Malbim, M. L. (1809–1879). Russian Rabbi and exegete

Margolis, Max L. (1866–1932). American Bible scholar. "The Book of Micah."

Mendelssohn, Moses (1729–1786). German philosopher, Bible translator and commentator (*Biur*).

Montefiore, C. G. (1858–1938). Hibbert Lecturer, 1892. "The Bible for Home Reading."

Schechter, S. (1847–1915). Theologian, Talmudist and Essayist. "Aspects of Rabbinic Theology."

Wiener, H. M. (1874–1929). English Bible scholar. "Essays in Pentateuchal Criticism."

Zunz, Leopold (1794–1886). Founder of the New Jewish Learning. Edited the Bible translation that is most in use among German-speaking Jews.

The Holy Scriptures, A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities, Philadelphia, 1917—An American Jewish revision of the Revised Version, under the general editorship of Max L. Margolis.

Moffatt, James. A New Translation of the Bible, 1925—in colloquial English.

D. MODERN COMMENTATORS, TRANSLATORS, AND WRITERS ON BIBLE SUBJECTS—JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Abrahams, Israel (1858–1925). Anglo-Jewish scholar. "Annotations to Authorised Prayer Book."

Adler, Hermann (1839–1911). Chief Rabbi. Co-author of "A Jewish Reply to Colenso."

Altschul, David. Seventeenth century. "Metzudath David" and "Metzudath Tziyon," popular commentaries on the Prophetical books.

Blau, Ludwig (1861–1936). Hungarian Bible scholar. "Zur Einleitung in die Heilige Schrift." "Masoretische Studien."

Cassuto, Umberto (1883–). Italian Jewish Scholar.

Cohen, Hermann (1842–1918). Kantian philosopher of religion. "Juedische Schriften." "Religion der Vernunft aus den Quellen des Judentums."

Daiches, Samuel (1878–). Anglo-Jewish scholar.

Ehrlich, A. B. (1848–1920). Russian-American exegete. "Mikra ki-Pheschuto." "Randglossen."

Frankel, Z. (1801–1875). First Principal of Breslau Seminary. "Die Eidesleistung der Juden."

ABBREVIATIONS

A.C.E.	After the Christian Era.
AJ	American Jewish Translation of the Holy Scriptures, 1917.
AV	Authorised Version, 1611.
B.C.E.	Before the Christian Era.
Better	Indicates a rendering which is preferable to that given by the RV.
cf.	Compare ; see.
chap.	Chapter. Whenever the reference is to a chapter in *Numbers*, the Roman numeral alone is given.
f.	After the number of a verse, indicates that the reference extends to the verse or verses following.
fig.	Figuratively speaking.
Heb.	Hebrew ; the original Hebrew word or text ; in the original Hebrew.
i.e.	That is.
lit.	Literally ; the *literal* meaning of the Hebrew word or phrase translated.
RV	Revised Version, 1884.
v.	Verse or verses.
°	indicates where the division of the chapters, and consequent numbering of the verses, differ in English Bibles from the Hebrew Text.
*	followed by a Roman numeral, indicates each of the seven divisions (parshiyoth) into which the Weekly Portion (Sedrah) is divided. Whenever the Ashkenazi and Sephardi usages differ, the small letter *a* or *s* follows the Roman numeral.
**	followed by a Roman numeral, indicates each of the seven divisions when two Weekly Portions are combined.

All Scripture references are according to the chapter-division and verse-numbering of the Hebrew Text.

In the transliteration of Hebrew words into English (*Shema, tzedakah*, and *haftorah*, and not Sh^{e}ma‘ or Shemang, s^{e}daqah and haphtarah), the aim is not to bewilder the ordinary lay reader, for whom this work is primarily intended.

E. MODERN COMMENTATORS, TRANSLATORS AND WRITERS ON BIBLE SUBJECTS—NON-JEWISH

Only the principal names referred to are given, and only works consulted in the preparation of this Commentary.

Cheyne, T. K. (1841–1915). English Bible critic. "Isaiah," "Hosea," "Micah."

Cornill, C. H. (1854–1920). German exegete. "Jeremias." "The Prophets of Israel."

Delitzsch, Franz (1813–1890). Rabbinic scholar and commentator. "Isaiah."

Dillmann, A. (1823–1894). German philologist and exegete. "Numeri," "Jesaia."

Driver, S. R. (1846–1914). English Bible commentator.

Ewald, Heinrich (1803–1875). Bible historian and exegete.

Garstang, John (1876–). British Archaeologist. "The Foundations of Bible History: Joshua, Judges."

Green, W. H. (1825–1900). American Hebraist.

Hommel, Fritz (1854–). German Orientalist. "Ancient Hebrew Tradition."

Moore, G. F. (1851–1931). American Bible scholar. "Judges."

Smith, G. A. (1856–). Scottish Bible scholar. "Historical Geography of the Holy Land."

Stanley, Dean (1815–1881). English Divine. "History of the Jewish Church."

In addition to the works of the Jewish and non-Jewish authors mentioned above, the commentaries on *Numbers*, by Baentsch, Gray, Holzinger, Keil, Kennedy, McNeile, Paterson, Strack; on the *Prophets*, by Duhm, Streane, Volz, Woods-Powell and Wuensche; various volumes in the Cambridge Bible for Schools (Cooke, Kirkpatrick, Lanchester, Oesterley), the Century (Horton, Peake), the Modern Reader's (Moulton), and Expositor's Bible (Watson); as well as the One Volume (Dummelow), Pulpit, and Speaker's Commentaries were also consulted.

CHRONOLOGICAL TABLE

in connection with the Book of Numbers and its Haftorahs

	B.C.E.
Date of the Exodus (see p. 399, on the results of Prof. Garstang's recent excavations) ..	1447
Joshua—entrance into Canaan	1407
Jephthah	circa 1110
Samson	,, 1100
Saul	1028–1013
Elijah	circa 870
Elisha	,, 850
Hosea	,, 760
Micah	740
Fall of the Northern Kingdom	722
Jeremiah, call of	626
Capture of Jerusalem by the Babylonians ..	597
Destruction of the First Temple	586
First Return of Babylonian Exiles	537
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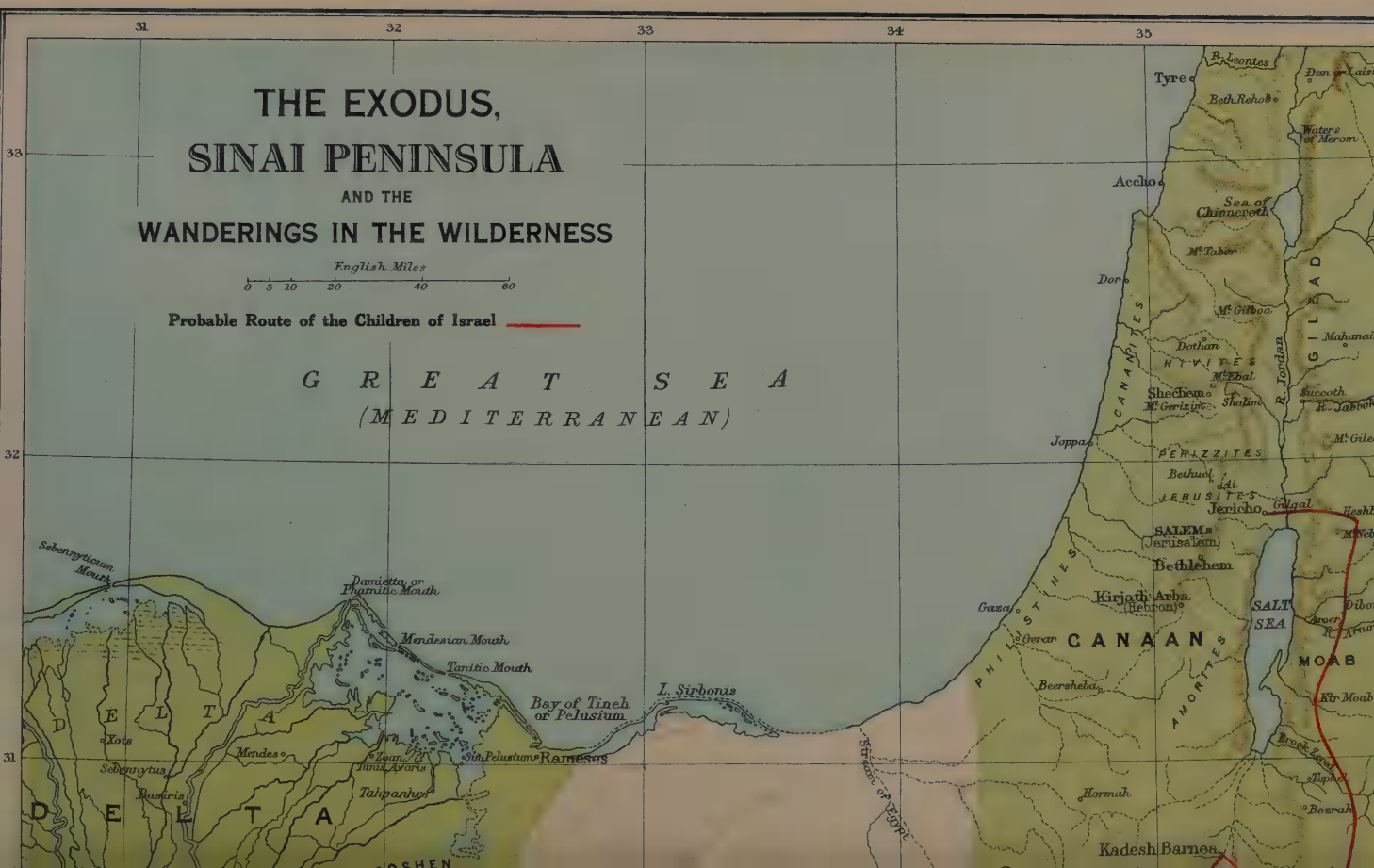

THE EXODUS,
SINAI PENINSULA
AND THE
WANDERINGS IN THE WILDERNESS
English Miles
0 5 10 20 40 60
Probable Route of the Children of Israel
GREAT SEA
(MEDITERRANEAN)
31
32
33
34
35
Tyre
R. Leontes
Dan or Laish
Beth Rehob
Waters of Merom
Accho
Sea of Chinnereth
Mt. Tabor
Dor
Mt. Gilboa
GILEAD
Mahanaim
CANAANITES
HIVITES
Dothan
Mt. Ebal
R. Jordan
Shechem
Mt. Gerizim
Shalim
Succoth
R. Jabbok
Joppa
PERIZZITES
Mt. Gilead
Bethel
Ai
JEBUSITES
Jericho
Gilgal
SALEM
Jerusalem
Bethlehem
Kirjath Arba
Hebron
Gaza
PHILISTINES
Gerar
CANAAN
SALT SEA
AMORITES
MOAB
Beersheba
Kir Moab
Brook Zered
Hormah
Bozrah
Kadesh Barnea
Sebennyticum Mouth
Damietta or Phamitic Mouth
Mendesian Mouth
Tanitic Mouth
L. Sirbonis
Bay of Tineh or Pelusium
DELTA
Xois
Mendes
Sebennytus
Rusiris
Tanis Avaris
Sin Pelusium
Rameses
Tahpanhes
DELTA
GOSHEN
Shur or Egypt

Heliopolis
On. Heliopolis
CAIRO
M I Z R A I M
(E G Y P T)
Pyramids
Memphis, Noph
L. Moeris
Heracleopolis
The River of EGYPT
Philoterus
Wilderness of Etham
Wells of Moses
Marah
Elim
Encampment by the Red Sea
Hophkah
Alush
Rephidim
J. Serbal
H O R E B
Mt. Sinai
Wilderness of Sinai
J. Um Shomer
Wilderness of Sin
G U L F O F S U E Z
(R E D S E A)
W I L D E R N E S S
O F P A R A N
A M A L E K I T E S
Ezion Geber
Wilderness of
M I D I A N
G U L F O F A K A B A H
Musae
Akoris
Menat Khufu
Akhut-Aten
Tel-el-Amarna
30
29
28
31
32
33
34
35

ספר במדבר

THE BOOK OF NUMBERS

DIVISIONS. 1. Chapters I—X, 10 contain the laws and regulations given in the wilderness of Sinai : the first census, the choice of the Levites, the laws concerning the ordeal of jealousy, the Nazirites, the Menorah, and the Supplementary Passover. This section also includes the account of the consecration of the Altar and the Priestly Blessing.

2. Chapters X, 11—XXI cover the thirty-eight years' wanderings till the arrival at Moab. They bring the incidents of Taberah, the " Graves of Lust," the appointment of the seventy elders, the punishment of Miriam, the mission of the Spies, the rebellion of Korah, the sin of Moses, and the conquest of the Amorite kingdoms. This section contains the command concerning Tzitzis and the ritual of the Red Heifer.

3. Chapters XXII–XXXVI describe the final happenings in Moab—the Testimony of Balaam to Israel's might, the zeal of Phinehas, the appointment of Joshua as the successor of Moses, the Midianite war, and the settlement East of the Jordan. Alongside these events, we have the commands concerning the second census, festival offerings, and vows ; the itinerary from Egypt to Jordan ; and a group of laws in connection with impending occupation of Canaan. This section of Numbers forms the transition to Deuteronomy, the Fifth Book of Moses.

במדבר

NUMBERS

NAME. The oldest name for the fourth book of the Pentateuch is חמש הפקודים, "the Fifth of the Musterings"; *i.e.* that one of the five books of Moses which describes the numbering of the Israelites. Later it came to be known by the fourth word in the opening sentence—במדבר *Bemidbar*, "In the Wilderness"—a name that lends a unity of time and place to the varied happenings and laws in the Book. The current English designation *Numbers* is derived from the Septuagint.

CONTENTS. In contrast with Leviticus which is almost entirely legislative in character, Numbers, like Exodus, combines history and law. The greater portion of the Book is devoted to the vicissitudes of the Israelites in their wanderings after the exodus till, thirty-eight years later, they are about to enter the Holy Land. Numbers is no mere chronicle of the outstanding events during the journey in the wilderness. It interprets these events, and shows forth the faithful watchfulness of God in every distress and danger, as well as the stern severity of the Divine judgments against rebellion and apostasy. In addition to the story of this discipline, it records the laws and ordinances given during that journey; laws relating to the Sanctuary, the camp, and the purification of life; and such civil and political ordinances as would enable the Israelites to fulfil the task God assigned to them among the nations.

I. BEMIDBAR

CHAPTER I

1 1. And the LORD spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, 2. Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their

1. *tent of meeting.* The Tabernacle ("the place where I will meet with you to speak there unto thee"; Exod. XXIX, 42), the Tent of revelation.

2. *take ye.* The plural is used because the command is to be carried out by both Moses and Aaron; see next *v.*

take ye the sum. Heb. שאו את ראש here equivalent to, Prepare a classified return of the census already taken. It is not quite synonymous with פקד, the root used in III, 15, 40, when the command is merely to *number* the first-born or the Levites.

all the congregation. Exclusive of the Levites; see *v.* 47f.

their families. Their clans—sub-divisions of a tribe.

fathers' houses. Their septs, sub-divisions of the clan. Both "family" (משפחה), and "father's house" (בית אב) have each a wider and a narrower sense.

by their polls. lit. "skulls"; individual persons, as in the English *poll*-tax or *head*-money.

Cap. I. א

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד
לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם
2 לֵאמֹר: שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם
3 לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם: מִבֶּן

A. AT SINAI

(Chapters I–X, 10)

I. BEMIDBAR

(Chapters I–IV, 20)

Chapter I. Mustering the People

One month after the erection of the Tabernacle, Moses is commanded to muster all the men of military age, *i.e.* those twenty years of age and upwards.

The total number of adult males is given in *v.* 46 as 603,550. This number is exactly the same as the number of individuals who paid the poll-tax six months previously—possibly because the census was taken *once only*, and that at the time of the taking of the poll-tax. All that is commanded in the present chapter may only be "to prepare a classified return of the census already taken, with a view to the proper arrangement of the tribes in camps, as their wanderings were about to begin" (H. Adler).

polls; 3. from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their hosts. 4. And with you there shall be a man of every tribe; every one head of his fathers' house. 5. And these are the names of the men that shall stand with you: of Reuben; Elizur the son of Shedeur. 6. Of Simeon; Shelumiel the son of Zurishaddai. 7. Of Judah; Nahshon the son of Amminadab. 8. Of Issachar; Nethanel the son of Zuar. 9. Of Zebulun; Eliab the son of Helon. 10. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. 11. Of Benjamin; Abidan the son of Gideoni. 12. Of Dan; Ahiezer the son of Ammishaddai. 13. Of Asher; Pagiel

Zurishaddai. "My Rock is Shaddai."

7. *Nahshon.* "Serpent." Animal names are common in all lands; cf. the Germanic names, Wolf, Bear, etc.

Amminadab. "The (divine) Kinsman is generous."

8. *Nethanel.* "God hath given."

9. *Eliab.* "God is Father."

10. *children of Joseph.* As one man is selected from each of the two divisions of this tribe, the number of the assessors remains twelve, in spite of the fact that Levi is not included in this census.

Elishama. "God hath heard."

Ammihud. "The (divine) Kinsman is glorious."

Gamaliel. "God is my reward." In later times, it was the name of many famous rabbis.

Pedahzur. "The Rock hath redeemed."

11. *Abidan.* "The Father hath judged."

12. *Ahiezer.* "The (divine) Brother is a help."

Ammishaddai. "The people of Shaddai."

13. *Pagiel.* "The lot or fate of (*i.e.* given by) God."

עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם
4 לְצִבְאֹתָם אַתָּה וְאַהֲרֹן: וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה
ה אִישׁ רֹאשׁ לְבֵית־אֲבֹתָיו הוּא: וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים
6 אֲשֶׁר יַעַמְדוּ אִתְּכֶם לִרְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר: לְשִׁמְעוֹן
7 שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי: לִיהוּדָה נַחְשׁוֹן בֶּן־עַמִּינָדָב:
8 לְיִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר: לִזְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן:
9 לִבְנֵי יוֹסֵף לְאֶפְרַיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד לִמְנַשֶּׁה גַּמְלִיאֵל
11 בֶּן־פְּדָהצוּר: לְבִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי: לְדָן אֲחִיעֶזֶר בֶּן
12

3. *to go forth to war.* Or, *go forth to service.*

number them by their hosts. As military men : the march towards Canaan was to be that of a disciplined nation and not a rabble of runaway slaves (Luzzatto). The aged, infirm and maimed were therefore exempted from the numbering, as were those under twenty years of age.

4. *a man of every tribe.* Twelve assessors, the head-man of each tribe, were to assist in the work of numbering.

Elizur. "God is my rock." Of the twenty-four proper names here given, nine contain the Divine name *El*, God ; three, the name *Tzur*, Rock—a frequent appellation *for* God ; and in three *Shaddai* occurs. Shaddai is usually translated "Almighty" and derived from a Heb. root "to overpower." It has also been derived from the Arabic שדא which means "to heap benefits," and "to reconcile persons at enmity with one another." This idea of beneficence and peace is amply borne out by the passages in Genesis in which *Shaddai* occurs (Gen. XVII, 1 ; XXVIII, 3 ; XLIII, 14). The meaning conveyed by them is that of a Friend and Protector, who watches over the Patriarchs, shepherds them and bestows upon them and their descendants great moral and material good. *Shaddai* can therefore be translated "Dispenser of benefits" (Baron David Gunzburg in *Revue des Etudes Juives*, XLVII).

Shedeur. "Shaddai is a light."

6. *Shelumiel.* Either, "at peace with God," or, "my friend is God" (Hommel).

the son of Ochran. 14. Of Gad; Eliasaph the son of Deuel. 15. Of Naphtali; Ahira the son of Enan. 16. These are they that were called of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. 17. And Moses and Aaron took these men which are expressed by name: 18. and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. 19. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.*ii

20. And the children of Reuben, Israel's first-born, their generations, by their families, by their fathers' houses, according to the number

the thousands. A "thousand" denotes a large division of the people for judicial or military purposes (II Sam. XVIII, 1; compare the similar use of the old English word "hundred").

18. *on the first day.* The classifying of the returns began, but was not necessarily completed, on that one day.

they declared their pedigrees. Investigated the dates of their birth, to ascertain whether they were over twenty years of age; or, their pedigrees were written down (Ibn Ezra).

20–46. DETAILS OF THE CENSUS

20. *generations.* Descendants.

13 עַמִּישַׁדָּי: לְאֶשֶׁר פַּגְעִיאֵל בֶּן־עָכְרָן: לְנֶד אֶלְיָסָף בֶּן
14 דְּעוּאֵל: לְנַפְתָּלִי אֲחִירַע בֶּן־עֵינָן: אֵלֶּה קְרִיאֵי הָעֵדָה
16 נְשִׂיאֵי מַטּוֹת אֲבוֹתָם רָאשֵׁי אַלְפֵי יִשְׂרָאֵל הֵם: וַיִּקַּח
17 מֹשֶׁה וְאַהֲרֹן אֶת הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר נִקְבוּ בְּשֵׁמוֹת:
18 וְאֶת כָּל־הָעֵדָה הִקְהִילוּ בָּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי וַיִּתְיַלְּדוּ
עַל־מִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת מִבֶּן עֶשְׂרִים
19 שָׁנָה וָמַעְלָה לְגֻלְגְּלֹתָם: כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
שני כ וַיִּפְקְדֵם בְּמִדְבַּר סִינָי: ס וַיִּהְיוּ בְּנֵי־רְאוּבֵן בְּכֹר
יִשְׂרָאֵל תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
שֵׁמוֹת לְגֻלְגְּלֹתָם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל

16. v קרא ק

14. *Eliasaph.* "God hath added."

Deuel. Or, "Reuel," (II, 14). "God is a friend." Both forms seem to be an abbreviation of Daruel (Luzzatto).

15. *Ahira.* Shortened form of Ahirea, "the (Divine Brother is a friend."

These names are invaluable documents of early life in Israel and throw light on the religious feelings of the ancient Israelite. They are genuine and trustworthy, as they can each be paralleled in Babylonian and Arabian inscriptions. If, as alleged by hostile critics, these names were merely made to pattern and the product of the age of Ezra, they should be met with in the Books of Ezra and Nehemiah. This, however, is not the case; and, in fact, such characteristic names as those compounded with Amm, Zur, and Shaddai are *never* found in post-Exilic times. "It is quite certain that the names contained in the lists in the Book of Numbers cannot be rightly assigned to any other period than that of Moses" (Hommel).

16. *called of the congregation.* "Elect of the congregation" (AJ); summoned as the congregation's representative men.

princes. Chiefs.

that were numbered thereof, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ; 23. those that were numbered of them, of the tribe of Simeon, were fifty and nine thousand and three hundred.

24. Of the children of Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; 25. those that were numbered of them, of the tribe of Gad, were forty and five thousand six hundred and fifty.

26. Of the children of Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; 27. those that were numbered of them, of the tribe of Judah, were threescore and fourteen thousand and six hundred.

28. Of the children of Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; 29. those that were numbered of them, of the tribe of Issachar, were fifty and four thousand and four hundred.

30. Of the children of Zebulun, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; 31. those that were numbered

21 יִצְא צָבָא: פְּקֻדֵיהֶם לְמַטֵּה רְאוּבֵן שִׁשָּׁה וְאַרְבָּעִים אָלֶף
וַחֲמֵשׁ מֵאוֹת: ס
22 לִבְנֵי שִׁמְעוֹן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם פְּקֻדָיו
בְּמִסְפַּר שֵׁמוֹת לְגֻלְגְּלֹתָם כָּל זָכָר מִבֶּן עֶשְׂרִים שָׁנָה
23 וָמַעְלָה כָּל יֹצֵא צָבָא: פְּקֻדֵיהֶם לְמַטֵּה שִׁמְעוֹן תִּשְׁעָה
וַחֲמִשִּׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת: ס
24 לִבְנֵי גָד תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת
כה מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: פְּקֻדֵיהֶם לְמַטֵּה
גָד חֲמִשָּׁה וְאַרְבָּעִים אָלֶף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים: ס
26 לִבְנֵי יְהוּדָה תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
27 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה יְהוּדָה אַרְבָּעָה וְשִׁבְעִים אָלֶף וְשֵׁשׁ מֵאוֹת: ס
28 לִבְנֵי יִשָּׂשכָר תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
29 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה יִשָּׂשכָר אַרְבָּעָה וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת: ס
ל לִבְנֵי זְבוּלֻן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר

of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; 21. those that were numbered of them, of the tribe of Reuben, were forty and six thousand and five hundred.

22. Of the children of Simeon, their generations, by their families, by their fathers' houses, those

and upward, all that were able to go forth to war; 33. those that were numbered of them, of the tribe of Ephraim, were forty thousand and five hundred.

34. Of the children of Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 35. those that were numbered of them, of the tribe of Manasseh, were thirty and two thousand and two hundred.

36. Of the children of Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 37. those that were numbered of them, of the tribe of Benjamin, were thirty and five thousand and four hundred.

38. Of the children of Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 39. those that were numbered of them, of the tribe of Dan, were threescore and two thousand and seven hundred.

40. Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 41. those that were numbered of them, of the tribe of Asher were forty and one thousand and five hundred.

31 שִׁמֹּת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה זְבוּלֻן שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: ס
32 לִבְנֵי יוֹסֵף לִבְנֵי אֶפְרַיִם תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית
אֲבֹתָם בְּמִסְפַּר שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל
33 יֹצֵא צָבָא: פְּקֻדֵיהֶם לְמַטֵּה אֶפְרַיִם אַרְבָּעִים אֶלֶף
וַחֲמֵשׁ מֵאוֹת: ס
34 לִבְנֵי מְנַשֶּׁה תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
לה שֵׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה מְנַשֶּׁה שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמָאתָיִם: פ
36 לִבְנֵי בִנְיָמִן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
37 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה בִנְיָמִן חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ
38 לִבְנֵי דָן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
39 שֵׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה דָן שְׁנַיִם וְשִׁשִּׁים אֶלֶף וּשְׁבַע מֵאוֹת: פ
מ לִבְנֵי אָשֵׁר תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
41 שִׁמֹּת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כֹּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה אָשֵׁר אֶחָד וְאַרְבָּעִים אֶלֶף וַחֲמֵשׁ מֵאוֹת: פ

of them, of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32. Of the children of Joseph, namely, of the children of Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old

42. Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; 43. those that were numbered of them, of the tribe of Naphtali, were fifty and three thousand and four hundred.

44. These are they that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: they were each one for his fathers' house. 45. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and upward, all that were able to go forth to war in Israel; 46. even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47. But the Levites after the tribe of their fathers were not numbered among them. 48. For the LORD spake unto Moses, saying, 49. Only the tribe of Levi thou shalt not number, neither shalt thou take the sum of them among the children of Israel: 50. but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle. 51. And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger

42 בְּנֵי נַפְתָּלִי תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר
43 שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל יֹצֵא צָבָא: פְּקֻדֵיהֶם
לְמַטֵּה נַפְתָּלִי שְׁלֹשָׁה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ
44 אֵלֶּה הַפְּקֻדִּים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי יִשְׂרָאֵל
מה שְׁנֵים עָשָׂר אִישׁ אִישׁ־אֶחָד לְבֵית־אֲבֹתָיו הָיוּ: וַיִּהְיוּ כָּל־
פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה
46 כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל: וַיִּהְיוּ כָּל־הַפְּקֻדִים שֵׁשׁ־מֵאוֹת
47 אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים: וְהַלְוִיִּם
לְמַטֵּה אֲבֹתָם לֹא הָתְפָּקְדוּ בְּתוֹכָם: ס
48 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: אַךְ אֶת־מַטֵּה לֵוִי לֹא תִפְקֹד
49 נ וְאֶת־רֹאשָׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: וְאַתָּה הַפְקֵד
אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־
לוֹ הֵמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו וְהֵם יְשָׁרְתֻהוּ
51 וְסָבִיב לַמִּשְׁכָּן יַחֲנוּ: וּבִנְסֹעַ הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם

46. *six hundred . . . fifty.* See on III, 43.

47–54. The Levites, a summary of their duties and their place in the camp ; see further III and IV.

47. *were not numbered.* "The Levites are the Divine King's Legion, and are hence worthy to enjoy the distinction of a separate census" (Rashi).

50. *tabernacle of the testimony.* A fuller description for the Tabernacle or Dwelling (משכן) in which the "tablets of the testimony" (Exod. xxxi, 18), were deposited ; *i.e.* the two stone tablets of the Decalogue, that were placed inside the Ark, and were a testimony that the Divine Presence dwelt in Israel.

51. *stranger.* *i.e.* a layman ; here the word means, one who was not a Levite. In III, 10, the same term refers to one who does not belong to the priesthood.

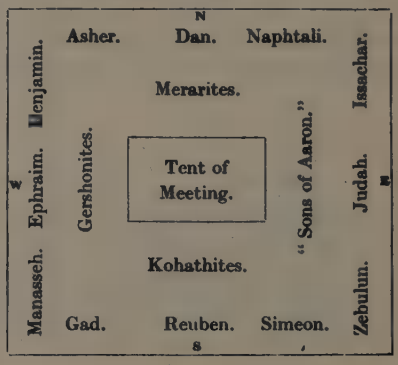
cometh nigh. With the object of concerning himself with the service of the Levites, in connection with the Holy Tent and its furniture.

that cometh nigh shall be put to death. 52. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their hosts. 53. But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony. 54. Thus did the children of Israel; according to all that the LORD commanded Moses, so did they.*iii

CHAPTER II

2 1. And the LORD spake unto Moses and unto Aaron, saying, 2. The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses: over against the tent of meeting shall they pitch round about.

The whole encampment was in the form of a quadrilateral, lying four-square with the Tabernacle in the centre. This central portion was called in the Talmud, the Camp of the Shechinah. Nearest to it, and surrounding it on all four sides as a protecting cordon, were the camps of the Levitical families. Beyond these and enclosing them was the camp of the Israelites—the tents of the twelve lay tribes, divided into four sections, each of which bore the name of its leading tribe.



וּבְחֻנַת הַמִּשְׁכָּן יִקִּימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃
52 וְחָנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל־מַחֲנֵהוּ וְאִישׁ עַל־דִּגְלוֹ לְצִבְאֹתָם׃
53 וְהַלְוִיִּם יַחֲנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת וְלֹא־יְהִיֶה קֶצֶף עַל־
עֲדַת בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ הַלְוִיִּם אֶת־מִשְׁמֶרֶת מִשְׁכַּן
54 הָעֵדֻת׃ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־
משֶׁה כֵּן עָשׂוּ׃ שלישי פ

Cap. II. ב

ב א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ אִישׁ עַל־דִּגְלוֹ
בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־

put to death. "But not by a human tribunal" (Talmud).

53. *the Levites . . . round about the tabernacle.* Constituting a body-guard, to prevent the non-Levite from coming into contact with the holy vessels.

keep the charge . . . testimony. Perform the duties devolving upon them in connection with the Sanctuary.

Chapter II

Arrangement of the Camp, and Order of the March

2. *by his own standard.* Or, *with his own division.* The Heb. *degel* may mean the larger field-sign of every division of three tribes, or the army corps itself. The latter is the meaning attached to the word in the recently discovered Jewish papyri at Elephantine.

ensign. The smaller banner carried at the head of the different tribes.

According to the Talmud, a pictorial emblem was engraven on the ensign of each tribe. Thus, on that of Judah was depicted a young lion, as a mark of Judah's prowess and in accordance with Jacob's blessing (Gen. xlix, 9).

tent of meeting . . . round about. The tribes differed as regards standards and ensigns, but they constituted one people whose common centre was the Tent of meeting.

his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. 5. And those that pitch next unto him shall be the tribe of Issachar : and the prince of the children of Issachar shall be Nethanel the son of Zuar : 6. and his host, and those that were numbered thereof, were fifty and four thousand and four hundred : 7. and the tribe of Zebulun : and the prince of the children of Zebulun shall be Eliab the son of Helon : 8. and his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. 9. All that were numbered of the camp of Judah were an hundred thousand and four score thousand and six thousand and four hundred, according to their hosts. They shall set forth first.

10. On the south side shall be the standard of the camp of Reuben according to their hosts : and the prince of the children of Reuben shall be Elizur the son of Shedeur. 11. And his host, and those that were numbered thereof, were forty and six thousand and five hundred. 12. And those that pitch next unto him shall be the tribe of Simeon : and the prince of the children of Simeon shall be Shelumiel the son of Zurishaddai : 13. and his host, and those that were numbered of them, were fifty and nine thousand and three hundred : 14. and the tribe of Gad : and the prince of the children of Gad shall be Eliasaph the son of Reuel : 15. and his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

3 מוּעֵד יַחֲנוּ׃ וְהַחֹנִים קֵדְמָה מִזְרָחָה דֶּגֶל מַחֲנֵה יְהוּדָה
4 לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי יְהוּדָה נַחְשׁוֹן בֶּן־עַמִּינָדָב׃ וּצְבָאוֹ
ה וּפְקֻדֵיהֶם אַרְבָּעָה וְשִׁבְעִים אָלֶף וְשֵׁשׁ מֵאוֹת׃ וְהַחֹנִים
עָלָיו מַטֵּה יִשָּׂשכָר וְנָשִׂיא לִבְנֵי יִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר׃
6 וּצְבָאוֹ וּפְקֻדָיו אַרְבָּעָה וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת׃
7 8 מַטֵּה זְבוּלֻן וְנָשִׂיא לִבְנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן׃ וּצְבָאוֹ
9 וּפְקֻדָיו שִׁבְעָה וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת׃ כָּל־
הַפְּקֻדִים לְמַחֲנֵה יְהוּדָה מְאַת אֶלֶף וּשְׁמֹנִים אָלֶף וְשֵׁשֶׁת־
י אֲלָפִים וְאַרְבַּע־מֵאוֹת לְצִבְאֹתָם רִאשֹׁנָה יִסָּעוּ׃ ס דֶּגֶל
מַחֲנֵה רְאוּבֵן תֵּימָנָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר
11 בֶּן־שְׁדֵיאוּר׃ וּצְבָאוֹ וּפְקֻדָיו שִׁשָּׁה וְאַרְבָּעִים אָלֶף חֲמֵשׁ
12 מֵאוֹת׃ וְהַחֹנִם עָלָיו מַטֵּה שִׁמְעוֹן וְנָשִׂיא לִבְנֵי שִׁמְעוֹן
13 שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי׃ וּצְבָאוֹ וּפְקֻדֵיהֶם תִּשְׁעָה חֲמִשִּׁים
14 אָלֶף וּשְׁלֹשׁ מֵאוֹת׃ וּמַטֵּה גָּד וְנָשִׂיא לִבְנֵי גָד אֶלְיָסָף
טו בֶּן־דְּעוּאֵל׃ וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אָלֶף

9. *all that were numbered of the camp of Judah.* Judah, Issachar and Zebulun are reckoned under the name of the leading tribe Judah, and similarly the other three divisions are named after Reuben, Ephraim and Dan.

3. And those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts: and the prince of the children of Judah shall be Nahshon the son of Amminadab. 4. And

16. All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second. 17. Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps: as they encamp, so shall they set forward, every man in his place, by their standards.

18. On the west side shall be the standard of the camp of Ephraim according to their hosts: and the prince of the children of Ephraim shall be Elishama the son of Ammihud. 19. And his host, and those that were numbered of them, were forty thousand and five hundred. 20. And next unto him shall be the tribe of Manasseh: and the prince of the children of Manasseh shall be Gamaliel the son of Pedahzur: 21. and his host, and those that were numbered of them, were thirty and two thousand and two hundred: 22. and the tribe of Benjamin: and the prince of the children of Benjamin shall be Abidan the son of Gideoni; 23. and his host, and those that were numbered of them, were thirty and five thousand and four hundred. 24. All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.

25. On the north side shall be the standard of the camp of Dan according to their hosts: and the prince of the children of Dan shall be Ahiezer the son of Ammishaddai. 26. And his host, and those that were numbered of them, were

16 וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים׃ כָּל־הַפְּקֻדִים לְמַחֲנֵה רְאוּבֵן מְאַת
אֶלֶף וְאֶחָד וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע־מֵאוֹת וַחֲמִשִּׁים לְצִבְאֹתָם
17 וּשְׁנִים יִסָּעוּ׃ ס וְנָסַע אֹהֶל־מוֹעֵד מַחֲנֵה הַלְוִיִּם בְּתוֹךְ
הַמַּחֲנֹת כַּאֲשֶׁר יַחֲנוּ כֵּן יִסָּעוּ אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם׃ ס
18 דֶּגֶל מַחֲנֵה אֶפְרַיִם לְצִבְאֹתָם יָמָּה וְנָשִׂיא לִבְנֵי אֶפְרָיִם
19 אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבָּעִים אֶלֶף
כ וַחֲמֵשׁ מֵאוֹת׃ וְעָלָיו מַטֵּה מְנַשֶּׁה וְנָשִׂיא לִבְנֵי מְנַשֶּׁה
21 גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁלֹשִׁים
22 אֶלֶף וּמָאתָיִם׃ וּמַטֵּה בְנְיָמִן וְנָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן
23 בֶּן־גִּדְעֹנִי׃ וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע
24 מֵאוֹת׃ כָּל־הַפְּקֻדִים לְמַחֲנֵה אֶפְרַיִם מְאַת אֶלֶף וּשְׁמֹנַת־
כה אֲלָפִים וּמֵאָה לְצִבְאֹתָם וּשְׁלִשִׁים יִסָּעוּ׃ ס דֶּגֶל
מַחֲנֵה דָן צָפְנָה לְצִבְאֹתָם וְנָשִׂיא לִבְנֵי דָן אֲחִיעֶזֶר בֶּן
26 עַמִּישַׁדָּי׃ וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וְשִׁשִּׁים אֶלֶף וּשְׁבַע

v. 17. קמץ בזק

17. *with the camp of the Levites.* The Levites bearing the Tabernacle with all its parts and accessories are to have their position in the centre of the line of march. The Tabernacle, symbolising the Divine Presence, should always be " in the midst of the children of Israel."

as they encamp so shall they set forward. The repeated emphasis on discipline is noteworthy. Israel—God's army —however great in numbers, is nothing, unless order and discipline reign in the midst thereof. " Order is heaven's first law."

threescore and two thousand and seven hundred. 27. And those that pitch next unto him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiel the son of Ochran: 28. and his host, and those that were numbered of them, were forty and one thousand and five hundred: 29. and the tribe of Naphtali: and the prince of the children of Naphtali shall be Ahira the son of Enan: 30. and his host, and those that were numbered of them, were fifty and three thousand and four hundred. 31. All that were numbered of the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall set forth hindmost by their standards.

32. These are they that were numbered of the children of Israel by their fathers' houses: all that were numbered of the camps according to their hosts were six hundred thousand and three thousand and five hundred and fifty. 33. But the Levites were not numbered among the children of Israel; as the LORD commanded Moses. 34. Thus did the children of Israel; according to all that the LORD commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses.*iv

CHAPTER III

3 1. Now these are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. 2. And these are the names of the sons of Aaron; Nadab the firstborn,

27 מֵאוֹת׃ וְהַחֹנִים עָלָיו מַטֵּה אָשֵׁר וְנָשִׂיא לִבְנֵי אָשֵׁר
28 פַּגְעִיאֵל בֶּן־עָכְרָן׃ וּצְבָאוֹ וּפְקֻדֵיהֶם אֶחָד וְאַרְבָּעִים אָלֶף
29 וַחֲמֵשׁ מֵאוֹת׃ וּמַטֵּה נַפְתָּלִי וְנָשִׂיא לִבְנֵי נַפְתָּלִי אֲחִירַע
ל בֶּן־עֵינָן׃ וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁלֹשָׁה וַחֲמִשִּׁים אָלֶף וְאַרְבַּע
31 מֵאוֹת׃ כָּל־הַפְּקֻדִים לְמַחֲנֵה דָן מְאַת אֶלֶף וְשִׁבְעָה
וַחֲמִשִּׁים אָלֶף וְשֵׁשׁ מֵאוֹת לָאַחֲרֹנָה יִסְעוּ לְדִגְלֵיהֶם׃ ס
32 אֵלֶּה פְקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם כָּל־פְּקוּדֵי הַמַּחֲנֹת
לְצִבְאֹתָם שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת
33 וַחֲמִשִּׁים׃ וְהַלְוִיִּם לֹא הָתְפָּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר
34 צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה כֵּן חָנוּ לְדִגְלֵיהֶם וְכֵן נָסָעוּ אִישׁ לְמִשְׁפְּחֹתָיו
עַל־בֵּית אֲבֹתָיו׃ פ רביעי

Cap. III. ג

ג א וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר יְהוָה אֶת־מֹשֶׁה
2 בְּהַר סִינָי׃ וְאֵלֶּה שְׁמוֹת בְּנֵי־אַהֲרֹן הַבְּכֹר נָדָב וַאֲבִיהוּא
3 אֶלְעָזָר וְאִיתָמָר׃ אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים

ב 34. v. קמץ בדק

Chapter III

The Levites and their Duties

1. *generations.* As no descendants of Moses are named, "generations" is here equivalent to happenings; *i.e.* the chapter relates what happened to Aaron and his sons at the hand of Moses, who appoints the Levites ministers unto them (Ehrlich).

in the day that the Lord *spake.* "When the Lord spake."

and Abihu, Eleazar, and Ithamar. 3. These are the names of the sons of Aaron, the priests which were annointed, whom he consecrated to minister in the priest's office. 4. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

5. And the LORD spake unto Moses, saying, 6. Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him. 7. And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. 8. And they shall keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle. 9. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him from the children of Israel. 10. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood: and the stranger that cometh nigh shall be put to death.

11. And the LORD spake unto Moses, saying,

10. *keep their priesthood.* Not neglect the duties which are specifically theirs by falling back upon the Levites as substitutes.

stranger. "Common man" (AJ).

4 הַמַּשְׁחִים אֲשֶׁר־מִלְּא יָדָם לְכַהֵן׃ וַיָּמָת נָדָב וַאֲבִיהוּא
לִפְנֵי יְהוָה בְּהַקְרִבָם אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבַּר סִינָי
וּבָנִים לֹא־הָיוּ לָהֶם וַיְכַהֵן אֶלְעָזָר וְאִיתָמָר עַל־פְּנֵי אַהֲרֹן
אֲבִיהֶם׃ ס

5 ה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 6 הַקְרֵב אֶת־מַטֵּה לֵוִי
7 וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אַהֲרֹן הַכֹּהֵן וְשֵׁרְתוּ אֹתוֹ׃ וְשָׁמְרוּ
אֶת־מִשְׁמַרְתּוֹ וְאֶת־מִשְׁמֶרֶת כָּל־הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד
8 לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן׃ וְשָׁמְרוּ אֶת־כָּל־כְּלֵי אֹהֶל
מוֹעֵד וְאֶת־מִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן׃
9 וְנָתַתָּה אֶת־הַלְוִיִּם לְאַהֲרֹן וּלְבָנָיו נְתוּנִם נְתוּנִם הֵמָּה
10 לוֹ מֵאֵת בְּנֵי יִשְׂרָאֵל׃ וְאֶת־אַהֲרֹן וְאֶת בָּנָיו תִּפְקֹד וְשָׁמְרוּ
אֶת־כְּהֻנָּתָם וְהַזָּר הַקָּרֵב יוּמָת׃ פ

11 12 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ וַאֲנִי הִנֵּה לָקַחְתִּי אֶת־

4. *offered strange fire.* See Lev. x, 1–7.
in the presence of Aaron. In his lifetime; cf. Gen. xi, 28.

6. *bring the tribe of Levi near.* The tribe of Levi are to be formally presented to Aaron and their duties assigned to them.

7. *keep his charge.* Do the bidding of Aaron and all the priests in the performance of their duties.
of the whole congregation. They are the messengers or agents representing the laity of Israel at the service of the Sanctuary.

9. *wholly given.* lit. "given, given"; the repetition is emphatic, and expresses complete surrender.
from the children of Israel. *i.e.* from amongst the children of Israel. God had decreed that the Levites should be thus separated and distinguished from the main body of Israelites.

12. And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the womb among the children of Israel; and the Levites shall be mine: 13. for all the firstborn are mine; on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be; I am the LORD.*v

14. And the LORD spake unto Moses in the wilderness of Sinai, saying, 15. Number the children of Levi by their father's houses, by their families: every male from a month old and upward shalt thou number them. 16. And Moses numbered them according to the word of the LORD, as he was commanded. 17. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. 18. And these are the names of the sons of Gershon by their families; Libni and Shimei. 19. And the sons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel. 20. And the sons of Merari by their families; Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

21. Of Gershon was the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites. 22. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. 23. The families of the Gershonites shall pitch behind the

הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי
יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם׃ כִּי לִי כָּל־בְּכוֹר בְּיוֹם הַכֹּתִי כָל־ 13
בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל
מֵאָדָם עַד־בְּהֵמָה לִי יִהְיוּ אֲנִי יְהוָה׃ ס חמישי

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי לֵאמֹר׃ פְּקֹד אֶת־ 14 מו
בְּנֵי לֵוִי לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ
וָמָעְלָה תִּפְקְדֵם׃ וַיִּפְקֹד אֹתָם מֹשֶׁה עַל־פִּי יְהוָה 16
כַּאֲשֶׁר צֻוָּה׃ וַיִּהְיוּ אֵלֶּה בְּנֵי־לֵוִי בִּשְׁמֹתָם גֵּרְשׁוֹן וּקְהָת 17
וּמְרָרִי׃ וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשׁוֹן לְמִשְׁפְּחֹתָם לִבְנִי 18
וְשִׁמְעִי׃ וּבְנֵי קְהָת לְמִשְׁפְּחֹתָם עַמְרָם וְיִצְהָר חֶבְרוֹן 19
כ וְעֻזִּיאֵל׃ וּבְנֵי מְרָרִי לְמִשְׁפְּחֹתָם מַחְלִי וּמוּשִׁי אֵלֶּה הֵם
מִשְׁפְּחֹת הַלֵּוִי לְבֵית אֲבֹתָם׃ לְגֵרְשׁוֹן מִשְׁפַּחַת הַלִּבְנִי 21
וּמִשְׁפַּחַת הַשִּׁמְעִי אֵלֶּה הֵם מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי׃ 22
פְּקֻדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה פְּקֻדֵיהֶם שִׁבְעַת

12. *I have taken.* lit. "I am taking"; cf. Gen. XXIII, 11 and 13.

instead of all the firstborn. The sacredness of the first-born, and the priestly functions which they are enjoined to perform, date from the time of the slaying of the first-born in the land of Egypt. At the worship of the Golden Calf, the first-born forfeited their special priestly privileges through their participation in that idolatrous worship. The Levites were chosen in their stead, in recognition of their firm and faithful stand at that hour of apostasy.

13. *mine they shall be.* The Levites.

15. *every male from a month old and upward.* The Levites were numbered in this manner because they were substitutes for the first-born who, by Divine command, were to be redeemed "from a month old" (Numb. XVIII, 16).

21–26. The Gershonites were to encamp on the western side of the Tabernacle, and were charged with carrying its tapestry.

tabernacle westward. 24. And the prince of the fathers' house of the Gershonites shall be Eliasaph the son of Lael. 25. And the charge of the sons of Gershon in the tent of meeting shall be the tabernacle, and the Tent, the covering thereof, and the screen for the door of the tent of meeting, 26. and the hangings of the court, and the screen for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27. And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. 28. According to the number of all the males, from a month old and upward, there were eight thousand and six hundred, keeping the charge of the sanctuary. 29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. 30. And the prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. 31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the screen, and all the service thereof. 32. And Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33. Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families

23 אֲלָפִים וַחֲמֵשׁ מֵאוֹת׃ מִשְׁפְּחֹת הַגֵּרְשֻׁנִּי אַחֲרֵי הַמִּשְׁכָּן
24 יַחֲנוּ יָמָּה׃ וּנְשִׂיא בֵּית־אָב לַגֵּרְשֻׁנִּי אֶלְיָסָף בֶּן־לָאֵל׃
כה וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מִכְסֵּהוּ
26 וּמָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃ וְקַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ פֶּתַח
הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֶת מֵיתָרָיו
27 לְכָל עֲבֹדָתוֹ׃ ס וְלִקְהָת מִשְׁפַּחַת הָעַמְרָמִי וּמִשְׁפַּחַת
הַיִּצְהָרִי וּמִשְׁפַּחַת הֶחְבְרֹנִי וּמִשְׁפַּחַת הָעֻזִּיאֵלִי אֵלֶּה הֵם
28 מִשְׁפְּחֹת הַקְּהָתִי׃ בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה
שְׁמֹנַת אֲלָפִים וְשֵׁשׁ מֵאוֹת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ׃
29 ל מִשְׁפְּחֹת בְּנֵי־קְהָת יַחֲנוּ עַל יֶרֶךְ הַמִּשְׁכָּן תֵּימָנָה׃ וּנְשִׂיא
31 בֵּית־אָב לְמִשְׁפְּחֹת הַקְּהָתִי אֱלִיצָפָן בֶּן־עֻזִּיאֵל׃ וּמִשְׁמַרְתָּם
הָאָרֹן וְהַשֻּׁלְחָן וְהַמְּנֹרָה וְהַמִּזְבְּחֹת וּכְלֵי הַקֹּדֶשׁ אֲשֶׁר
32 יְשָׁרְתוּ בָהֶם וְהַמָּסָךְ וְכָל עֲבֹדָתוֹ׃ וּנְשִׂיא נְשִׂיאֵי הַלֵּוִי
אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן פְּקֻדַּת שֹׁמְרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ׃
33 לִמְרָרִי מִשְׁפַּחַת הַמַּחְלִי וּמִשְׁפַּחַת הַמּוּשִׁי אֵלֶּה הֵם
34 מִשְׁפְּחֹת מְרָרִי׃ וּפְקֻדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ

27–32. The Kohathites encamped to the south of the Tabernacle, and had charge of transporting its holy furniture; the Ark, the Table, the Candlestick, the Altars.

32. *Eleazar the son of Aaron the priest.* Eleazar was himself a Kohathite through his father Aaron and his grandfather Amram; Exod. VI, 18, 20, 23. Hence he ranks as the prince of Levi, and is invested with the supervision of all the other overseers.

33–37. The Merarites were to the north of the Sanctuary and were charged with transporting its boards, bolts, pillars, and sockets.

of Merari. 34. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. 35. And the prince of the fathers' house of the families of Merari was Zuriel the son of Abihail: they shall pitch on the side of the tabernacle northward. 36. And the appointed charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the instruments thereof, and all the service thereof; 37. and the pillars of the court round about, and their sockets, and their pins, and their cords. 38. And those that pitch before the tabernacle eastward, before the tent of meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary even the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. 39. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and upward, were twenty and two thousand.*vi

40. And the LORD said unto Moses, Number all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. 41. And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of

לה וּמֵעָלָה שֵׁשֶׁת אֲלָפִים וּמָאתָיִם: וּנְשִׂיא בֵּית־אָב לְמִשְׁפְּחֹת
מְרָרִי צוּרִיאֵל בֶּן־אֲבִיחָיִל עַל יֶרֶךְ הַמִּשְׁכָּן יֶחֱנוּ צָפֹנָה:
36 וּפְקֻדַּת מִשְׁמֶרֶת בְּנֵי מְרָרִי קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו
37 וְעַמֻּדָיו וַאֲדָנָיו וְכָל־כֵּלָיו וְכֹל עֲבֹדָתוֹ: וְעַמְּדֵי חֲצַר
38 סָבִיב וַאֲדְנֵיהֶם וְיִתְדֹתָם וּמֵיתְרֵיהֶם: וְהַחֹנִים לִפְנֵי הַמִּשְׁכָּן
קֵדְמָה לִפְנֵי אֹהֶל־מוֹעֵד ו מִזְרָחָה מֹשֶׁה ו וְאַהֲרֹן וּבָנָיו
שֹׁמְרִים מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל וְהַזָּר
39 הַקָּרֵב יוּמָת: כָּל־פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן
עַל־פִּי יְהוָה לְמִשְׁפְּחֹתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה
ששי ם שְׁנַיִם וְעֶשְׂרִים אָלֶף: ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פְּקֹד
כָּל־בְּכֹר זָכָר לִבְנֵי יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וָמָעְלָה וְשָׂא אֶת
41 מִסְפַּר שְׁמֹתָם: וְלָקַחְתָּ אֶת־הַלְוִיִּם לִי אֲנִי יְהוָה תַּחַת כָּל־
בְּכֹר בִּבְנֵי יִשְׂרָאֵל וְאֶת בְּהֵמַת הַלְוִיִּם תַּחַת כָּל־בְּכוֹר

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v. 39. נקד על ואתין

38. *those that pitch . . . eastward.* The most honourable place in the camp, and the most convenient for constant and direct access to the Sanctuary.

39. *twenty and two thousand.* This total of 22,000 Levites falls short by 300 of the separate totals of the divisions mentioned in this chapter. The Talmud explains the discrepancy by saying that the Levites were taken and counted instead of the first-born of the Israelites and as a "redemption" for them. Hence, their own first-born, who amounted to 300, had to be excluded, as being ineligible for the purpose of redeeming other first-born.

40–51. The substitution of the Levites for the first-born.

Israel. 42. And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel. 43. And all the firstborn males according to the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44. And the LORD spake unto Moses, saying, 45. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle: and the Levites shall be mine; I am the LORD. 46. And for the redemption of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are over and above the number of the Levites, 47. thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them (the shekel is twenty gerahs):

evidence that this whole region had a higher rainfall, and was much more productive, at the time of the Exodus than now, See Huntingon's "The Climate of Ancient Palestine (Bulletin of The American Geographical Society, vol. XL, 1908).

The other objection is that the number of first-born males is given as 22,273—a very small number in proportion to the total number of males. What is meant is the number of first-born males under twenty years of age at the time of the census. The law did not have retrospective force, so as to include all first-born sons throughout the nation who themselves were fathers or grandfathers at the time.

47. *shekel of the sanctuary.* Or, "the sacred shekel"; see on Exod. XXX, 13. הקדש has the force of an adjective, as in לשון הקדש "the Sacred Language."

42 בְּבֶהֱמַת בְּנֵי יִשְׂרָאֵל׃ וַיִּפְקֹד מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה
43 אֹתוֹ אֶת־כָּל־הַבְּכוֹר בִּבְנֵי יִשְׂרָאֵל׃ וַיִּהְיוּ כָל־בְּכוֹר זָכָר
בְּמִסְפַּר שֵׁמֹת מִבֶּן־חֹדֶשׁ וָמַעְלָה לִפְקֻדֵיהֶם שְׁנַיִם וְעֶשְׂרִים
אֶלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמָאתָיִם׃
44 מה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ קַח אֶת־הַלְוִיִּם תַּחַת כָּל־
בְּכוֹר בִּבְנֵי יִשְׂרָאֵל וְאֶת־בְּהֵמַת הַלְוִיִּם תַּחַת בְּהֶמְתָּם
46 וְהָיוּ־לִי הַלְוִיִּם אֲנִי יְהוָה׃ וְאֶת פְּדוּיֵי הַשְּׁלֹשָׁה וְהַשִּׁבְעִים
47 וְהַמָּאתַיִם הָעֹדְפִים עַל־הַלְוִיִּם מִבְּכוֹר בְּנֵי יִשְׂרָאֵל׃ וְלָקַחְתָּ
חֲמֵשֶׁת חֲמֻשֹׁת שְׁקָלִים לַגֻּלְגֹּלֶת בְּשֶׁקֶל הַקֹּדֶשׁ תִּקָּח

ג׳ 47. v קמץ בזק

43. *twenty . . . and thirteen.* The first-born number 273 more than the Levites ; and as no substitutes were available for the redemption of this extra 273, they had to be redeemed independently, by a payment of five shekels a piece, as the redemption price of a male child under five years old who has been vowed unto God ; Lev. xxvii, 6.

At first sight, the numbers in these chapters present definite difficulties. Six hundred thousand adult males imply a total population of over two millions. How did such a large multitude live on the arid peninsula of Sinai, whose present population is under 10,000 ? But Scripture nowhere affirms that the Israelites lived for forty years upon the natural produce of the desert, but that they were fed miraculously with manna (Exod. xvi, 4, 35). And unless miracles are prejudged to be impossible, account must be taken of the miraculous provision made for the sustenance of the Israelites till the time that they entered Canaan. Moreover, the resources of the Wilderness must not be judged by present conditions. The word ' Wilderness ' does not mean a barren tract, but an uninhabited country which may be very fertile. And traces exist to show that the ' Wilderness ' not only could but did support at one time an extensive population. For a powerful presentation of

48. and thou shalt give the money wherewith the odd number of them is redeemed unto Aaron and to his sons. 49. And Moses took the redemption-money from them that were over and above them that were redeemed by the Levites: 50. from the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: 51. and Moses gave the redemption-money unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.*vii

CHAPTER IV

4 1. And the LORD spake unto Moses and unto Aaron, saying, 2. Take the sum of the sons of Kohath from among the sons of Levi, by their families, by their fathers' houses, 3. from thirty years old and upward even until fifty years old, all that enter upon the service, to do the work in the tent of meeting. 4. This is the service of the sons of Kohath in the tent of meeting, about the most holy things: 5. when the camp setteth forward, Aaron shall go in, and his sons, and they shall take down the veil of the screen, and cover the ark of the testimony with it:

4. *about the most holy things.* The Ark, the Table, the Candlestick, the Altars, the Veil and "the vessels of ministry" (*v.* 12).

5. *Aaron shall go in.* To cover up the holy vessels in the ways prescribed. The Kohathites would thus only have to carry the vessels, without actually touching them.

the veil of the screen. The Veil which acts as a screen.

48 עֶשְׂרִים וּמֵאָה הַשָּׁקֶל׃ וַתִּתֵּה הַכֶּסֶף לְאַהֲרֹן וּלְבָנָיו פִּדוּיֵי
49 הָעֹדְפִים בָּהֶם׃ וַיִּקַּח מֹשֶׁה אֶת כֶּסֶף הַפִּדְיֹם מֵאֵת
נ הָעֹדְפִים עַל פִּדוּיֵי הַלְוִיִּם׃ מֵאֵת בְּכוֹר בְּנֵי יִשְׂרָאֵל לָקַח
אֶת־הַכֶּסֶף חֲמִשָּׁה וְשִׁשִּׁים וּשְׁלֹשׁ מֵאוֹת וָאֶלֶף בְּשֶׁקֶל
51 הַקֹּדֶשׁ׃ וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפִּדְיֹם לְאַהֲרֹן וּלְבָנָיו עַל־
פִּי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס שביעי

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ד א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ נְשֹׂא אֶת־רֹאשׁ
3 בְּנֵי קְהָת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם׃ מִבֶּן
שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־בָּא לַצָּבָא
4 לַעֲשׂוֹת מְלָאכָה בְּאֹהֶל מוֹעֵד׃ זֹאת עֲבֹדַת בְּנֵי־קְהָת
ה בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקָּדָשִׁים׃ וּבָא אַהֲרֹן וּבָנָיו בִּנְסַע
הַמַּחֲנֶה וְהוֹרִדוּ אֵת פָּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֵת אֲרֹן

51 v. חסר ו

Chapter IV

Numbering of the Levites Qualified for Service and Rules of Service

1–20. The Kohathites and Their Duties

2. *take the sum of the sons of Kohath.* This chapter gives a second mustering of the Levites for the service to be performed by those who were between the ages of 30 and 50. The Kohathites are given priority because they were of the family of Moses and Aaron.

3. *the service.* lit. " warfare " ; perhaps implying that the Levites formed an organised body appointed for God's work under the command of superior officials, as were the rest of the Israelites who were numbered for war (McNeile).

to do the work. In connection with the transport of the sacred objects.

6. and shall put thereon a covering of sealskin, and shall spread over it a cloth all of blue, and shall put in the staves thereof. 7. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls and the cups to pour out withal: and the continual bread shall be thereon: 8. and they shall spread upon them a cloth of scarlet, and cover the same with a covering of sealskin, and shall put in the staves thereof. 9. And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its tongs, and its snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: 10. and they shall put it and all the vessels thereof within a covering of sealskin, and shall put it upon a bar. 11. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and shall put in the staves thereof: 12. and they shall take all the vessels of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and shall put them on the bar. 13. And they shall take away the ashes from the altar, and spread a purple cloth thereon: 14. and they shall

transit. Rashi says that the heavenly fire which descended on the Altar used to crouch beneath the wrappings like the figure of a lion at the times of the journeyings, and was rendered innocuous by means of an intervening plate of bronze.

6 הָעֵדֻת׃ וְנָתְנוּ עָלָיו כְּסוּי עוֹר תַּחַשׁ וּפָרְשׂוּ בֶגֶד־כְּלִיל
7 תְּכֵלֶת מִלְמַעְלָה וְשָׂמוּ בַּדָּיו׃ וְעַל ׀ שֻׁלְחַן הַפָּנִים יִפְרְשׂוּ
בֶּגֶד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת־הַקְּעָרֹת וְאֶת־הַכַּפֹּת וְאֶת־
הַמְנַקִּיֹת וְאֵת קְשׂוֹת הַנֶּסֶךְ וְלֶחֶם הַתָּמִיד עָלָיו יִהְיֶה׃
8 וּפָרְשׂוּ עֲלֵיהֶם בֶּגֶד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמִכְסֵה עוֹר
9 תָּחַשׁ וְשָׂמוּ אֶת־בַּדָּיו׃ וְלָקְחוּ ׀ בֶּגֶד תְּכֵלֶת וְכִסּוּ אֶת־
מְנֹרַת הַמָּאוֹר וְאֶת־נֵרֹתֶיהָ וְאֶת־מַלְקְחֶיהָ וְאֶת־מַחְתֹּתֶיהָ
י וְאֶת כָּל־כְּלֵי שַׁמְנָהּ אֲשֶׁר יְשָׁרְתוּ־לָהּ בָּהֶם׃ וְנָתְנוּ אֹתָהּ
וְאֶת־כָּל־כֵּלֶיהָ אֶל־מִכְסֵה עוֹר תָּחַשׁ וְנָתְנוּ עַל־הַמּוֹט׃
11 וְעַל ׀ מִזְבַּח הַזָּהָב יִפְרְשׂוּ בֶּגֶד תְּכֵלֶת וְכִסּוּ אֹתוֹ בְּמִכְסֵה
12 עוֹר תָּחַשׁ וְשָׂמוּ אֶת־בַּדָּיו׃ וְלָקְחוּ אֶת־כָּל־כְּלֵי הַשָּׁרֵת
אֲשֶׁר יְשָׁרְתוּ־בָם בַּקֹּדֶשׁ וְנָתְנוּ אֶל־בֶּגֶד תְּכֵלֶת וְכִסּוּ
13 אוֹתָם בְּמִכְסֵה עוֹר תָּחַשׁ וְנָתְנוּ עַל־הַמּוֹט׃ וְדִשְּׁנוּ אֶת־

6. *and shall put thereon.* Upon the Ark already covered with the Veil.

all of blue. Emblematic of the blue of the heavens—"the like of the very heaven for clearness"; Exod. xxiv, 10.

the staves thereof. The poles with which the Ark was furnished for the purpose of transport; Exod. xxv, 14.

7. *the table of shewbread.* See Exod. xxv, 30.

10. *upon a bar.* As the Candelabrum possessed no staves it could not be carried in the same manner as the Ark and Table were. It was therefore placed with its appurtenances into a bag-like receptacle and this was then slung on a pole.

11. *and upon the golden altar.* The Altar of incense; Exod. xxx, 1.

13. *the ashes from the altar.* According to Lev. vi, 5, 6 the fire on the Altar of sacrifice was never allowed to be extinguished. But in all probability the command concerning the perpetual fire did *not* apply to the period of

put upon it all the vessels thereof, wherewith they minister about it, the firepans, the fleshhooks, and the shovels, and the basons, all the vessels of the altar ; and they shall spread upon it a covering of sealskin, and put in the staves thereof. 15. And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : but they shall not touch the holy things, lest they die. These things are the burden of the sons of Kohath in the tent of meeting. 16. And the charge of Eleazar the son of Aaron the priest shall be the oil for the light, and the sweet incense, and the continual meal offering, and the anointing oil, the charge of all the tabernacle, and of all that therein is, the sanctuary, and the furniture thereof.*m

17. And the LORD spake unto Moses and unto Aaron, saying, 18. Cut ye not off the tribe of the families of the Kohathites from among the Levites : 19. but thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden : 20. but they shall not go in to see the holy things even for a moment, lest they die.

For the Lesson from the Prophets, Hosea II, 1–22, *see* The Haftorahs, p. 370

For the Blessings before and after the Haftorah, see p. 368

14 הַמּוּכָחַ וּפֵרְשׂוּ עָלָיו כְּסוּי אַרְגָּמָן׃ וְנָתְנוּ עָלָיו אֶת־כָּל־
כֵּלָיו אֲשֶׁר יְשָׁרְתוּ עֲלֵיהֶם בָּהֶם אֶת־הַמַּחְתֹּת אֶת־הַמִּזְלָגֹת
וְאֶת־הַיָּעִים וְאֶת־הַמִּזְרָקֹת כֹּל כְּלֵי הַמִּזְבֵּחַ וּפָרְשׂוּ עָלָיו
טו כְּסוּי עוֹר תַּחַשׁ וְשָׂמוּ בַדָּיו׃ וְכִלָּה אַהֲרֹן וּבָנָיו לְכַסֹּת
אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ בִּנְסַע הַמַּחֲנֶה וְאַחֲרֵי־כֵן
יָבֹאוּ בְּנֵי־קְהָת לָשֵׂאת וְלֹא־יִגְּעוּ אֶל־הַקֹּדֶשׁ וָמֵתוּ אֵלֶּה
16 מַשָּׂא בְנֵי־קְהָת בְּאֹהֶל מוֹעֵד׃ וּפְקֻדַּת אֶלְעָזָר ו בֶּן
אַהֲרֹן הַכֹּהֵן שֶׁמֶן הַמָּאוֹר וּקְטֹרֶת הַסַּמִּים וּמִנְחַת הַתָּמִיד
וְשֶׁמֶן הַמִּשְׁחָה פִּקֻּדַּת כָּל־הַמִּשְׁכָּן וְכֹל אֲשֶׁר־בּוֹ בְּקֹדֶשׁ
וּבִכֵלָיו׃ מפטיר פ
17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ אַל־תַּכְרִיתוּ
18 19 אֶת־שֵׁבֶט מִשְׁפְּחֹת הַקְּהָתִי מִתּוֹךְ הַלְוִיִּם׃ וְזֹאת ו עֲשׂוּ
לָהֶם וְחָיוּ וְלֹא יָמֻתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקָּדָשִׁים אַהֲרֹן
וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מַשָּׂאוֹ׃
כ וְלֹא־יָבֹאוּ לִרְאוֹת כִּבְלַע אֶת־הַקֹּדֶשׁ וָמֵתוּ׃

16. *the charge of Eleazar.* His was the duty of superintending the distribution for transport of the oil for light, the sweet incense, the continual meal-offering and the anointing oil.

18. *cut ye not off. i.e.* take care that the Kohathites do not incur death through any negligence or want of consideration on your part.

20. *even for a moment.* This translation of the Heb. כבלע את הקדש is quite uncertain and unsatisfactory. Better, *as the sanctuary is being taken apart* (Ehrlich). This explains the meaning of בלע to be, to divide, to take to pieces, to destroy; cf. Yoma 5a. The lower members of the priesthood are not to be present when the unity of the Sanctuary is being destroyed by being taken apart, as they would lose all reverence for the Sanctuary if they were to witness it.

II. NASO

4 21. And the LORD spake unto Moses, saying,
22. Take the sum of the sons of Gershon also, by
their fathers' houses, by their families; 23. from
thirty years old and upward until fifty years
old shalt thou number them; all that enter in
to wait upon the service, to do the work in the
tent of meeting. 24. This is the service of the
families of the Gershonites, in serving and in
bearing burdens: 25. they shall bear the curtains
of the tabernacle, and the tent of meeting, its
covering, and the covering of sealskin that is
above upon it, and the screen for the door of the
tent of meeting; 26. and the hangings of the
court, and the screen for the door of the gate
of the court, which is by the tabernacle and
by the altar round about, and their cords,
and all the instruments of their service, and
whatsoever shall be done with them, therein
shall they serve. 27. At the commandment of
Aaron and his sons shall be all the service of
the sons of the Gershonites, in all their burden,
and in all their service: and ye shall appoint
unto them in charge all their burden. 28. This is

27. ***at the commandment . . . their burden.*** Aaron and his sons were to have full authority over the Gershonites as attendants and bearers, specifying for them their duties in detail.

פ פ פ לה 35

ד 21 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 22 נְשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן
23 גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃ מִבֶּן שְׁלֹשִׁים שָׁנָה
וָמַעְלָה עַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל־הַבָּא לִצְבָא
24 צָבָא לַעֲבֹד עֲבֹדָה בְּאֹהֶל מוֹעֵד׃ זֹאת עֲבֹדַת מִשְׁפְּחֹת
כה הַגֵּרְשֻׁנִּי לַעֲבֹד וּלְמַשָּׂא׃ וְנָשְׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־
אֹהֶל מוֹעֵד מִכְסֵהוּ וּמִכְסֵה הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְמָעְלָה
26 וְאֶת־מָסַךְ פֶּתַח אֹהֶל מוֹעֵד׃ וְאֵת קַלְעֵי הֶחָצֵר וְאֶת־מָסַךְ
פֶּתַח ו שַׁעַר הֶחָצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב
וְאֶת מֵיתְרֵיהֶם וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יֵעָשֶׂה
27 לָהֶם וְעָבָדוּ׃ עַל־פִּי אַהֲרֹן וּבָנָיו תִּהְיֶה כָּל־עֲבֹדַת בְּנֵי
הַגֵּרְשֻׁנִּי לְכָל־מַשָּׂאָם וּלְכָל עֲבֹדָתָם וּפְקַדְתֶּם עֲלֵהֶם
28 בְּמִשְׁמֶרֶת אֵת כָּל־מַשָּׂאָם׃ זֹאת עֲבֹדַת מִשְׁפְּחֹת בְּנֵי

II. NASO

(Chapters IV, 20–VII)

IV, 21–49. Continues the Numbering of the Levitical Families, and Details their Transport Duties

21–28. Gershonites to carry all the hangings and coverings of the Dwelling and court of the Sanctuary.

26. *whatsoever . . . they serve.* Whatsoever work may have to be done in connection with the vessels of the Tabernacle and the Altar, shall be done by the Gershonites.

the service of the families of the sons of the Gershonites in the tent of meeting: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29. As for the sons of Merari, thou shalt number them by their families, by their fathers' houses; 30. from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth upon the service, to do the work of the tent of meeting. 31. And this is the charge of their burden, according to all their service in the tent of meeting; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof; 32. and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall appoint the instruments of the charge of their burden. 33. This is the service of the families of the sons of Merari, according to all their service, in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.*[ii s]

34. And Moses and Aaron and the princes of the congregation numbered the sons of the Kohathites by their families, and by their fathers' houses, 35. from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting: 36. and those that were numbered of them by their families were two thousand seven hundred and fifty. 37. These are they that were numbered

הַגֵּרְשֻׁנִּי בְּאֹהֶל מוֹעֵד וּמִשְׁמַרְתָּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן
29 הַכֹּהֵן: ס בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם לְבֵית־אֲבֹתָם תִּפְקֹד
ל אֹתָם: מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה
תִּפְקְדֵם כָּל־הַבָּא לַצָּבָא לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:
31 וְזֹאת מִשְׁמֶרֶת מַשָּׂאָם לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד קַרְשֵׁי
32 הַמִּשְׁכָּן וּבְרִיחָיו וְעַמֻּדָיו וַאֲדָנָיו: וְעַמּוּדֵי הֶחָצֵר סָבִיב
וַאֲדָנֵיהֶם וִיתֵדֹתָם וּמֵיתְרֵיהֶם לְכָל־כֵּלֵיהֶם וּלְכָל עֲבֹדָתָם
33 וּבְשֵׁמֹת תִּפְקְדוּ אֶת־כְּלֵי מִשְׁמֶרֶת מַשָּׂאָם: זֹאת עֲבֹדַת
מִשְׁפְּחֹת בְּנֵי מְרָרִי לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד בְּיַד אִיתָמָר
34 (שני לסף׳) בֶּן־אַהֲרֹן הַכֹּהֵן: וַיִּפְקֹד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי הָעֵדָה אֶת־
לה בְּנֵי הַקְּהָתִי לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם: מִבֶּן שְׁלֹשִׁים
שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַצָּבָא
36 לַעֲבֹדָה בְּאֹהֶל מוֹעֵד: וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם אַלְפַּיִם
37 שְׁבַע מֵאוֹת וַחֲמִשִּׁים: אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת הַקְּהָתִי כָּל־
הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה

28. *under the hand of Ithamar.* He is personally to superintend the work done.

29–33. The Merarites and their duties. They had to carry the solid parts of the fabric of the Tabernacle and its court. This was the heaviest of the burdens, and hence wagons were assigned to them ; see VII, 8.

32. *and by name ye shall appoint.* Each man shall be specifically named for his special task, in order to ensure a fair and equal distribution of these heavy burdens (Nachmanides).

their instruments. Their accessories.

the instruments of the charge of their burden. The articles committed to their charge to carry.

38. And those that were numbered of the sons of Gershon, by their families, and by their fathers' houses, 39. from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, 40. even those that were numbered of them, by their families, by their fathers' houses, were two thousand and six hundred and thirty. 41. These are they that were numbered of the families of the sons of Gershon, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42. And those that were numbered of the families of the sons of Merari, by their families, by their fathers' houses, 43. from thirty years old and upward even unto fifty years old, every one that entered upon the service, for work in the tent of meeting, 44. even those that were numbered of them by their families, were three thousand and two hundred. 45. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

46. All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, and by their fathers' houses, 47. from thirty years old and upward even unto fifty years old, every one that entered in to do the work of service, and the work of bearing burdens in the tent of meeting, 48. even those that were numbered of them, were eight

שני 38 בְּיַד־מֹשֶׁה: ס וּפְקוּדֵי בְּנֵי גֵרְשׁוֹן לְמִשְׁפְּחֹתָם וּלְבֵית
39 אֲבֹתָם: מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים
ס שָׁנָה כָּל־הַבָּא לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד: וַיִּהְיוּ
פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם אַלְפַּיִם וְשֵׁשׁ מֵאוֹת
41 וּשְׁלֹשִׁים: אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת בְּנֵי גֵרְשׁוֹן כָּל־הָעֹבֵד
בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה:
42 וּפְקוּדֵי מִשְׁפְּחֹת בְּנֵי מְרָרִי לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם:
43 מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא
44 לַצָּבָא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד: וַיִּהְיוּ פְקֻדֵיהֶם לְמִשְׁפְּחֹתָם
מה שְׁלֹשֶׁת אֲלָפִים וּמָאתָיִם: אֵלֶּה פְקוּדֵי מִשְׁפְּחֹת בְּנֵי
46 מְרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: כָּל־
הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשִׂיאֵי יִשְׂרָאֵל אֶת־
47 הַלְוִיִּם לְמִשְׁפְּחֹתָם וּלְבֵית אֲבֹתָם: מִבֶּן שְׁלֹשִׁים שָׁנָה וָמַעְלָה
וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַעֲבֹד עֲבֹדַת עֲבֹדָה וַעֲבֹדַת
48 מַשָּׂא בְּאֹהֶל מוֹעֵד: וַיִּהְיוּ פְקֻדֵיהֶם שְׁמֹנַת אֲלָפִים וַחֲמֵשׁ

34–49. Totals of the Levitical Census

47. *the work of service.* The work of setting up the Tabernacle at each encampment and of taking it down again for the march as given in I, 51.

and the work of bearing burdens. The transport duties of the Kohathites, Gershonites and the sons of Merari.

of the families of the Kohathites, all that did serve in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.*ii a

thousand and five hundred and fourscore. 49. According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.*iii

CHAPTER V

5 1. And the LORD spake unto Moses, saying, 2. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whatsoever is unclean by the dead: 3. both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell. 4. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5. And the LORD spake unto Moses, saying, 6. Speak unto the children of Israel, When a man

According to the Rabbis, the first was to be excluded from the whole camp. Those afflicted with issues were excluded from the Sanctuary proper (מחנה שכינה) and the Levite encampment (מחנה לויה) around the Sanctuary. One who had had contact with the dead was only excluded from the Sanctuary proper. Later in Canaan there were special houses outside the cities for lepers.

5–10. Restitution for Wrongs. The removal of physical impurities must be accompanied by the removal of moral wrongs. This section, supplementary to Lev. VI, 1–7, deals with payments to be made in compensation for wrongs done to the property of another.

49 מֵאוֹת וּשְׁמֹנִים׃ עַל־פִּי יְהוָה פָּקַד אוֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ
שלישי עַל־עֲבֹדָתוֹ וְעַל־מַשָּׂאוֹ וּפְקֻדָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ

Cap. V. ה

ה 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל
וְיְשַׁלְּחוּ מִן־הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכֹל טָמֵא לָנָפֶשׁ׃
3 מִזָּכָר עַד־נְקֵבָה תְּשַׁלֵּחוּ אֶל־מִחוּץ לַמַּחֲנֶה תְּשַׁלְּחוּם וְלֹא
4 יְטַמְּאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם׃ וַיַּעֲשׂוּ־כֵן בְּנֵי
יִשְׂרָאֵל וַיְשַׁלְּחוּ אוֹתָם אֶל־מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר
יְהוָה אֶל־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל׃ פ
ה 6 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ

ר׳ 49. v. סביבין כאשר

49. *according . . . Moses.* Keil translates this verse as follows: *According to the commandment of the* LORD, *they appointed them by the hand of Moses* (*i.e. under his direction*), *each one to his service and his burden, and his mustered things; i.e.* the things assigned to him at the time of the mustering as his special charge (see Exod. XXXVIII, 21).

thus were they numbered of him. Heb. ופקודיו. Better, *and the things appointed for him.*

Chapter V

1–4. Removal of Unclean Persons from the Camp

2. *put out of the camp every leper.* After detailing the arrangement of the camp and the ordering of the march, there follows the injunction that the ceremonial purity of the camp is to be safeguarded. Three classes of unclean persons are to be excluded; 1) the leper; 2) one that hath an 'issue' (see Lev. XV); and 3) one who has become polluted by contact with the dead (Numb. XIX, 11–22).

or woman shall commit any sin that men commit, to do a trespass against the LORD, and that soul be guilty ; 7. then they shall confess their sin which they have done : and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty. 8. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made unto the LORD shall be the priest's ; besides the ram of the atonement, whereby atonement shall be made for him. 9. And every heave offering of all the holy things of the children of Israel, which they present unto the priest, shall be his. 10. And every man's hallowed things shall be his : whatsoever any man giveth the priest, it shall be his.*iv a

10. *every man's hallowed things shall be his.* Every man who brings a gift to the Altar may allocate it to any priest he chooses, and no fellow-priest may dispute his right to it.

11–31. ORDEAL OF JEALOUSY

This ordinance was intended to remove the very suspicion of marital unfaithfulness in the midst of Israel. As such crime is destructive of the foundations of social order, it was necessary to arrive at certainty in cases of doubt, and at the same time to afford protection to the innocent wife against unreasonable jealousies. If a husband suspect his wife of unfaithfulness, he may bring her to the Sanctuary for an oath of purgation and the drinking of " the water of bitterness." If she is innocent, no injuries result ; if guilty, the combined oath and ordeal produce physical effects that proclaim her guilt to the world. This law is the only explicit instance in Scripture of trial by ordeal, an institution

אִו־אִשָּׁה כִּי יַעֲשׂוּ מִכָּל־חַטֹּאת הָאָדָם לִמְעֹל מַעַל בַּיהוָה
וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא׃ וְהִתְוַדּוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ 7
וְהֵשִׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וַחֲמִשְׁתָּו יֹסֵף עָלָיו וְנָתַן לַאֲשֶׁר
אָשַׁם לוֹ׃ וְאִם־אֵין לָאִישׁ גֹּאֵל לְהָשִׁיב הָאָשָׁם אֵלָיו הָאָשָׁם 8
הַמּוּשָׁב לַיהוָה לַכֹּהֵן מִלְּבַד אֵיל הַכִּפֻּרִים אֲשֶׁר יְכַפֶּר־
בּוֹ עָלָיו׃ וְכָל־תְּרוּמָה לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל אֲשֶׁר 9
יַקְרִיבוּ לַכֹּהֵן לוֹ יִהְיֶה׃ וְאִישׁ אֶת־קָדָשָׁיו לוֹ יִהְיוּ אִישׁ י
אֲשֶׁר־יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה׃ פ רביעי

6. *any sin . . . against the* LORD. *i.e.* any of the wrongs current amongst men. Bachya, the renowned Jewish moralist, takes these words to mean, "Any wrong which a man commits against his fellow is at the same time treason against God."

a trespass against the LORD. Breach of trust or wrongful misappropriation of the property of another; see Lev. VI, 2. The laws there laid down in regard to restitution and the bringing of guilt offering are here repeated, with further provisions in *v.* 7 regarding public confession, and in *v.* 8 regarding the property of a wronged person who died without leaving any kinsman to whom restitution might be made.

7. *shall make restitution for his guilt. i.e.* he shall restore that which he guiltily holds in his possession.

add . . . the fifth part. See Lev. VI, 5.

8. *if the man have no kinsman.* According to the Talmud the reference is to the case of a proselyte who dies and leaves no heirs, as every Israelite would have some near or distant relative. For the meaning of the term goel, "kinsman," see *Leviticus*, 275.

the priest's. He was to receive it as the representative of God; cf. Lev. XXIII, 20, "they shall be holy to the LORD for the priest."

ram of the atonement. See Lev. VI, 6.

9. *heave offering of all the holy things.* The priest's due from any contribution brought to the Altar. It constituted his maintenance and was regarded as his legal property.

11. And the LORD spake unto Moses, saying, 12. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, 13. and a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken in the act ; 14. and the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled : or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled : 15. then shall the man bring his wife unto the priest, and shall bring her oblation for her, the tenth part of an ephah of barley meal ; he shall pour no oil upon it, nor put frankincense thereon ; for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to remembrance. 16. And the

15. *and shall bring her oblation for her.* *i.e.* on her account ; the offerings required in her case.

the tenth part of an ephah. A little under seven pints.

of barley meal. Offerings usually consisted of fine rather than coarse meal, and the ingredient was wheat rather than barley. It was thus to indicate the abased condition of the suspected woman.

no oil . . . nor put frankincense thereon. These symbols of joy and festivity would not harmonise with the grievous nature of the occasion (Philo).

bringing iniquity to remembrance. Unlike other offerings it is a reminder not of Divine mercy, but of the guilt to be discovered and to be punished by God. Dillmann considers this phrase to be the technical term for accusation ; see I Kings XVII, 18 ; Ezek. XXI, 28f.

11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
12 וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׂטֶה אִשְׁתּוֹ וּמָעֲלָה בּוֹ
13 מָעַל: וְשָׁכַב אִישׁ אֹתָהּ שִׁכְבַת־זֶרַע וְנֶעְלַם מֵעֵינֵי אִישָׁהּ
וְנִסְתְּרָה וְהִיא נִטְמָאָה וְעֵד אֵין בָּהּ וְהִוא לֹא נִתְפָּשָׂה:
14 וְעָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ וְהִוא נִטְמָאָה אוֹ־
עָבַר עָלָיו רוּחַ־קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ וְהִיא לֹא נִטְמָאָה:
טו וְהֵבִיא הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהֵבִיא אֶת־קָרְבָּנָהּ
עָלֶיהָ עֶשִׂרֹנֶת הָאֵיפָה קֶמַח שְׂעֹרִים לֹא־יִצֹק עָלָיו שֶׁמֶן
וְלֹא־יִתֵּן עָלָיו לְבֹנָה כִּי־מִנְחַת קְנָאֹת הִוא מִנְחַת זִכָּרוֹן

that was well-nigh universal in antiquity and a regular feature of Western European life down to the late Middle Ages. In Israel, the Ordeal of Jealousy was abolished by Johanan ben Zakkai soon after the Destruction of the Temple. From that time, divorce alone was customary in cases of well-proved faithlessness.

12. *if any man's wife go aside.* From the right path and become suspect in the eyes of her husband. By a slight change of punctuation the Heb. verb can be translated, "if any man's wife commit folly," and the Rabbis base thereon the saying, "No one sinneth unless the spirit of folly has entered into him."

commit a trespass against him. Or, "act unfaithfully against him" (AJ).

13. *be kept close, and she be defiled.* Or, "she being defiled secretly" (AJ). Even the presence of one witness to such defilement ruled out the Ordeal procedure. She was then tried on the evidence.

14. *spirit of jealousy. i.e.* an uncontrollable impulse. The Rabbis required the husband first to prohibit the woman, in the presence of witnesses, to hold any further communication with the man suspected; and then only, in case of the wife's disobedience, could the husband subject her to the Ordeal. The Ordeal could not be made use of if there was any connivance on the part of the husband; see also on *v.* 28.

priest shall bring her near, and set her before the LORD : 17. and the priest shall take holy water in an earthen vessel ; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water : 18. and the priest shall set the woman before the LORD, and let the hair of the woman's head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy : and the priest shall have in his hand the water of bitterness that causeth the curse : 19. and the priest shall cause her to swear, and shall say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness, being under thy husband, be thou free from this water of bitterness that causeth the curse : 20. but if thou hast gone aside, being under thy husband, and if thou be defiled, and some man have lien with thee besides thine husband : 21. then the priest shall cause the woman to swear with the oath of adjuration, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to fall away, and thy belly

19–22. THE OATH OF PURGATION

19. *being under thy husband.* *i.e.* as a wife under the authority of her husband, and therefore bound to be faithful to him. The priest begins with the assumption of innocence.

be thou free from this water. Be unpunished by it.

21. *a curse and an oath.* So that people employ thy name both as a warning example and as an imprecation.

16 מַזְכֶּרֶת עָו�ֹן׃ וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהֶעֱמָדָהּ לִפְנֵי יְהוָה׃
17 וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי־חָרֶשׂ וּמִן־הֶעָפָר אֲשֶׁר
18 יִהְיֶה בְקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמָּיִם׃ וְהֶעֱמִיד
הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן
עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכָּרוֹן מִנְחַת קְנָאֹת הִוא וּבְיַד הַכֹּהֵן
19 יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים׃ וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר
אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אֹתָךְ וְאִם־לֹא שָׂטִית
טֻמְאָה תַּחַת אִישֵׁךְ הִנָּקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה׃
כ וְאַתְּ כִּי שָׂטִית תַּחַת אִישֵׁךְ וְכִי נִטְמֵאת וַיִּתֵּן אִישׁ בָּךְ אֶת־
21 שְׁכָבְתּוֹ מִבַּלְעֲדֵי אִישֵׁךְ׃ וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה
בִּשְׁבֻעַת הָאָלָה וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לְאָלָה
וְלִשְׁבֻעָה בְּתוֹךְ עַמֵּךְ בְּתֵת יְהוָה אֶת־יְרֵכֵךְ נֹפֶלֶת וְאֶת־

16. *before the* LORD. Near the Altar of burnt-offering; in later times, to the eastern gate of the Temple.

17. *holy water.* Taken from the brazen laver which stood near the Altar (Exod. xxx, 18). It was made from the metal mirrors which the faithful women offered to the Sanctuary. Let her who is suspected of unfaithfulness be tested by water taken from that font (Rashi).

dust. Also holy, in virtue of the place whence it was taken.

an earthen vessel. Cheap and coarse, like the offering itself.

18. *the hair . . . go loose.* As a sign of mourning (Lev. x, 6), or in token of her shame, as it was a sign of lack of morality for a woman to appear publicly with hair unloosed.

in her hands. To make her feel the severity of the ordeal to such an extent that she volunteer a confession of her guilt.

water of bitterness. Water which produces woeful results (Rashi).

that causeth the curse. Better, *that brings the guilt to light* (Luzzatto, following the Samaritan Version).

to swell; 22. and this water that causeth the curse shall go into thy bowels, and make thy belly to swell, and thy thigh to fall away: and the woman shall say, Amen, Amen. 23. And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness: 24. and he shall make the woman drink the water of bitterness that causeth the curse: and the water that causeth the curse shall enter into her and become bitter. 25. And the priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before the LORD, and bring it unto the altar: 26. and the priest shall take an handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterward shall make the woman drink the water. 27. And when he hath made her drink the water, then it shall come to pass, if she be defiled, and have committed a trespass against her husband, that the water that causeth the curse shall enter into

make the woman to drink the water that brings the guilt to light, the water that brings the guilt to light shall enter into her and become bitter." The solemnity of the oath, and the awe-inspiring ritual which accompanied it, might of themselves deter a woman from taking it, unless she were supported by the consciousness of innocence (Speaker's Bible).

and become bitter. lit. "for bitterness"; *i.e.* proving unpleasant and injurious.

26. *as the memorial thereof.* See Lev. II, 2.

27. *that causeth the curse.* Better, *that bringeth the guilt to light;* see on *v.* 18.

22 בְּטִנֵּךְ צָבֶה: וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמֵעַיִךְ לַצְבּוֹת
23 בֶּטֶן וְלַנְפֵּל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן ו אָמֵן: וְכָתַב אֶת־
24 הָאָלֹת הָאֵלֶּה הַכֹּהֵן בַּסֵּפֶר וּמָחָה אֶל־מֵי הַמָּרִים: וְהִשְׁקָה
אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בָהּ הַמַּיִם
כה הַמְאָרְרִים לְמָרִים: וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֵת מִנְחַת
הַקְּנָאֹת וְהֵנִיף אֶת־הַמִּנְחָה לִפְנֵי יְדֹוָד וְהִקְרִיב אֹתָהּ אֶל־
26 הַמִּזְבֵּחַ: וְקָמַץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אַזְכָּרָתָהּ וְהִקְטִיר
27 הַמִּזְבֵּחָה וְאַחַר יַשְׁקֶה אֶת־הָאִשָּׁה אֶת־הַמָּיִם: וְהִשְׁקָהּ
אֶת־הַמַּיִם וְהָיְתָה אִם־נִטְמְאָה וַתִּמְעֹל מַעַל בְּאִישָׁהּ וּבָאוּ

22. *Amen.* Its original meaning is, "So be it"! A solemn affirmation to a preceding statement. Whosoever answers Amen to an oath, it is as if he had himself pronounced that oath.

In later times, Amen becomes in the Synagogue—as distinct from the Temple—the regular liturgical response of the worshippers. It was often doubled at the end of a psalm or prayer. Great spiritual value was attached by the Rabbis to the reverent response of Amen in prayer. "Whosoever says Amen with all his strength, to him the gates of Paradise shall be opened." *Amen* is now one of the commonest words of human speech. Three great Religions have brought it into the daily lives of men of all races, climes and cultures.

23. *in a book.* On anything that can receive writing (Mishnah). In Roman times, a royal proselyte to Judaism, Queen Helena, donated a tablet of gold to the Temple, with the chapter of the Ordeal of Jealousy written on it, and the priests would transcribe the oath from that tablet.

blot them out. Or, "wash them into the bitter water." A symbolical action to indicate that the curse is in this manner conveyed to the potion.

24. *make the woman drink.* This is said by anticipation, because she did not really drink it till after the offering; *v.* 26. The translation should read, "and when he shall

her and become bitter, and her belly shall swell, and her thigh shall fall away: and the woman shall be a curse among her people. 28. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. 29. This is the law of jealousy, when a wife, being under her husband, goeth aside, and is defiled, 30. or when the spirit of jealousy cometh upon a man, and he be jealous over his wife; then shall he set the woman before the LORD, and the priest shall execute upon her all this law. 31. And the man shall be free from iniquity, and that woman shall bear her iniquity.

CHAPTER VI

6 1. And the LORD spake unto Moses, saying,

is obligatory, seeks austere modes of self-dedication. The Nazirite vow includes three things; 1) the hair to remain unshorn during the period of the vow; 2) abstinence from intoxicants; 3) avoidance of contact with a dead body. The Nazirite vow was often taken by men and women alike purely for personal reasons, such as thanksgiving for recovery from illness, or for the birth of a child. The minimum period of the vow was thirty days, but we have instances of Nazirite vows extending over repeated periods of seven years. Scripture records also life-long Nazirites who, however, were not bound by all the regulations of the temporary Nazirite. Mention is also made of the Rechabites, who abstained from wine (Jer. xxxv) and, in later times, the Essenes, whose life was semi-monastic. The institution in its entirety disappeared with the destruction of the Temple.

בָּהּ הַמַּיִם הַמְאָרְרִים לִמָּרִים וְצָבְתָה בִטְנָהּ וְנָפְלָה יְרֵכָהּ
28 וְהָיְתָה הָאִשָּׁה לְאָלָה בְּקֶרֶב עַמָּהּ׃ וְאִם־לֹא נִטְמְאָה
29 הָאִשָּׁה וּטְהֹרָה הִוא וְנִקְּתָה וְנִזְרְעָה זָרַע׃ זֹאת תּוֹרַת
ל הַקְּנָאֹת אֲשֶׁר תִּשְׂטֶה אִשָּׁה תַּחַת אִישָׁהּ וְנִטְמֵאָה׃ אוֹ
אִישׁ אֲשֶׁר תַּעֲבֹר עָלָיו רוּחַ קִנְאָה וְקִנֵּא אֶת־אִשְׁתּוֹ
וְהֶעֱמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וְעָשָׂה לָהּ הַכֹּהֵן אֵת כָּל־
31 הַתּוֹרָה הַזֹּאת׃ וְנִקָּה הָאִישׁ מֵעָוֹן וְהָאִשָּׁה הַהִוא תִּשָּׂא
אֶת־עֲוֹנָהּ׃
פ

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ן 2 ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

shall be a curse. The opposite of this phrase is seen in Gen. xii, 2.

28. *she shall be free.* Acquitted and proved innocent; and as Divine compensation for the suffering she had undergone, she would bear offspring—an indication of God's favour in Scripture.

31. *free from iniquity.* Of having cast suspicion on one who is innocent (Sforno). The Rabbis, however, inferred from these Heb. words, that the Ordeal proved ineffective if the husband was himself guilty of immorality.

shall bear her iniquity. Should she be proved guilty.

Chapter VI

The Law of the Nazirite

The previous chapter provided for the exclusion of certain forms of guilt and defilement from the pale of God's people. The present chapter offers an opening to the life of the devotee who, not content with observing what

2. Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to consecrate himself unto the LORD : 3. he shall separate himself from wine and strong drink ; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. 4. All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the kernels even to the husk. 5. All the days of his vow of Naziriteship there shall be no razor come upon his head : until the days be fulfilled, in the which he consecrateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long. 6. All the days that he consecrateth himself unto the LORD he shall not come near to a dead body. 7. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die : because his consecration unto God is upon his head. 8. All the days

self-dedication to God. Unshorn hair was the outward sign of the consecrated life.

7. ***unclean for his father.*** In respect to contact with a dead body, the ordinary Nazirite was as stringently bound as the High Priest (Lev. XXI, 11). Not so another class of Nazirite, called by the Rabbis the Samson type of Nazirite. He could disregard the prohibition of contact with the dead.

his consecration unto God. lit. " the crown of his God " ; the sign and symbol of his special consecration unto God ; the hair of the Nazirite being to him what the crown was to the king and what the mitre was to the High Priest.

וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר
3 לְהַזִּיר לַיהוָה: מִיַּיִן וְשֵׁכָר יַזִּיר חֹמֶץ יַיִן וְחֹמֶץ שֵׁכָר לֹא
יִשְׁתֶּה וְכָל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וַעֲנָבִים לַחִים וְיְבֵשִׁים
4 לֹא יֹאכֵל: כֹּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יֵעָשֶׂה מִגֶּפֶן הַיַּיִן
ה מֵחַרְצַנִּים וְעַד־זָג לֹא יֹאכֵל: כֹּל יְמֵי נֶדֶר נִזְרוֹ תַּעַר לֹא
יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יַזִּיר לַיהוָה קָדֶשׁ
6 יִהְיֶה גַּדֵּל פֶּרַע שְׂעַר רֹאשׁוֹ: כָּל־יְמֵי הַזִּירוֹ לַיהוָה עַל־
7 נֶפֶשׁ מֵת לֹא יָבֹא: לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאַחֹתוֹ לֹא
8 יִטַּמָּא לָהֶם בְּמֹתָם כִּי נֵזֶר אֱלֹהָיו עַל־רֹאשׁוֹ: כֹּל יְמֵי

2. *make a special vow.* The Heb. root implies the clear and solemn utterance of some express purpose.

Nazirite. That is, one separated or consecrated. Heb. *Nazir*; cf. Judges XIII, 5, 7.

to consecrate himself. lit. "to separate himself."

3. *wine.* The priest had to refrain from wine during service in the Sanctuary (Lev. x, 9), and the Nazirite's whole life was conceived as service of God; see, however, on *v.* 11.

strong drink. A comprehensive term for intoxicating liquors other than wine.

vinegar. Any preparation made from any intoxicant that has gone sour.

liquor of grapes. Made by soaking grape-skins in water.

4. *kernels.* Pressed grapes from which the wine has already been extracted (Talmud).

husk. Better, *grape-stone* (AJ).

5. *no razor come upon his head.* The hair was regarded as the symbol of the vital power at its full natural development; and the free growth of the hair on the head of the Nazirite represented the dedication of the man with all his strength and powers to the service of God.

holy. Here signifying separated, detached from ordinary mundane pursuits by leading a life of self-denial and

of his consecration he is holy unto the LORD.
9. And if any man die very suddenly beside him,
and he defile the head of his consecration; then
he shall shave his head in the day of his cleansing,
on the seventh day shall he shave it. 10. And
on the eighth day he shall bring two turtledoves,
or two young pigeons, to the priest, to the door
of the tent of meeting: 11. and the priest shall
offer one for a sin offering, and the other for
a burnt offering, and make atonement for him,
for that he sinned by reason of the dead, and
shall hallow his head that same day. 12. And he
shall consecrate unto the LORD the days of his
Naziriteship, and shall bring a he-lamb of the
first year for a guilt offering: but the former
days shall be void, because his consecration was
defiled.

13. And this is the law of the Nazirite, when
the days of his consecration are fulfilled: he
shall be brought unto the door of the tent of
meeting: 14. and he shall offer his oblation unto
the LORD, one he-lamb of the first year without
blemish for a burnt offering, and one ewe-lamb of
the first year without blemish for a sin offering,
and one ram without blemish for peace offerings,

13–21. RITES TO BE PERFORMED AT THE COMPLETION OF THE VOW

13. *he shall be brought.* Better, *he shall bring it* (AJ); *i.e.* he shall come with his consecrated head unshaven to the door of the Tent of Meeting; see further *v.* 18.

14. *he shall offer his oblation.* Which included all four

9 נִזְרוֹ קֹדֶשׁ הוּא לַיהוָה: וְכִי־יָמוּת מֵת עָלָיו בְּפֶתַע פִּתְאֹם
וְטִמֵּא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בְּיוֹם טָהֳרָתוֹ בַּיּוֹם הַשְּׁבִיעִי
י יְגַלְּחֶנּוּ: וּבַיּוֹם הַשְּׁמִינִי יָבִא שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה
11 אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד: וְעָשָׂה הַכֹּהֵן אֶחָד
לְחַטָּאת וְאֶחָד לְעֹלָה וְכִפֶּר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנָּפֶשׁ
12 וְקִדַּשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא: וְהִנְזִיר לַיהוָה אֶת־יְמֵי נִזְרוֹ
וְהֵבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְאָשָׁם וְהַיָּמִים הָרִאשֹׁנִים יִפְּלוּ כִּי
13 טָמֵא נִזְרוֹ: וְזֹאת תּוֹרַת הַנָּזִיר בְּיוֹם מְלֹאת יְמֵי נִזְרוֹ יָבִיא
14 אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד: וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה
כֶּבֶשׂ בֶּן־שְׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וְכַבְשָׂה אַחַת בַּת־
טו שְׁנָתָהּ תְּמִימָה לְחַטָּאת וְאַיִל אֶחָד תָּמִים לִשְׁלָמִים: וְסַל

9–12. Involuntary Defilement

9. *beside him.* In the tent wherein he is (Rashi).

the head of his consecration. "His consecrated head" (AJ).

day of his cleansing. The eighth day after his defilement.

11. *for that he sinned.* Although his defilement was involuntary it had to be atoned for. The Nazirite should have avoided even the remotest possibility of defilement. The Talmud, however, takes the phrase על הנפש as referring to the Nazirite himself, explaining that he was ordered to make atonement for his vow to abstain from drinking wine. Some Rabbis held that man would be called to account for any unnecessary self-denial in regard to the innocent pleasures of life.

shall hallow . . . that same day. Renew his vow from the moment he has effected atonement.

12. *shall consecrate.* Resume his life under the Nazirite rule for the whole period which he had originally intended.

guilt offering. For the sin committed unwittingly through which his defilement overtook him.

shall be void. Not be counted as part of the period during which the vow was valid.

15. and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings. 16. And the priest shall present them before the LORD, and shall offer his sin offering, and his burnt offering: 17. and he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also the meal offering thereof, and the drink offering thereof. 18. And the Nazirite shall shave the head of his consecration at the door of the tent of meeting, and shall take the hair of the head of his consecration, and put it on the fire which is under the sacrifice of peace offerings. 19. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after he hath shaven the head of his consecration: 20. and the priest shall wave them for a wave offering before the LORD; this is holy for the priest, together with the wave breast and heave shoulder: and after that the Nazirite may drink wine. 21. This is the law of the Nazirite who voweth, and of his oblation unto the LORD for his Naziriteship, beside that which he is able to get: according to his vow which he voweth, so he must do after the law of his Naziriteship.

according as thou hast vowed unto the LORD thy God, a freewill offering, which thou hast promised with thy mouth."

מַצּוֹת סֹלֶת חַלֹּת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים
16 בַּשָּׁמֶן וּמִנְחָתָם וְנִסְכֵּיהֶם׃ וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וְעָשָׂה
17 אֶת־חַטָּאתוֹ וְאֶת־עֹלָתוֹ׃ וְאֶת־הָאַיִל יַעֲשֶׂה זֶבַח שְׁלָמִים
לַיהוָה עַל סַל הַמַּצּוֹת וְעָשָׂה הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ׃
18 וְגִלַּח הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וְלָקַח אֶת־
שְׂעַר רֹאשׁ נִזְרוֹ וְנָתַן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים׃
19 וְלָקַח הַכֹּהֵן אֶת־הַזְּרֹעַ בְּשֵׁלָה מִן־הָאַיִל וְחַלַּת מַצָּה אַחַת
מִן־הַסַּל וּרְקִיק מַצָּה אֶחָד וְנָתַן עַל־כַּפֵּי הַנָּזִיר אַחַר
כ הִתְגַּלְּחוֹ אֶת־נִזְרוֹ׃ וְהֵנִיף אוֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה
קֹדֶשׁ הוּא לַכֹּהֵן עַל חֲזֵה הַתְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה
21 וְאַחַר יִשְׁתֶּה הַנָּזִיר יָיִן׃ זֹאת תּוֹרַת הַנָּזִיר אֲשֶׁר יִדֹּר קָרְבָּנוֹ
לַיהוָה עַל־נִזְרוֹ מִלְבַד אֲשֶׁר־תַּשִּׂיג יָדוֹ כְּפִי נֶדֶר אֲשֶׁר
יִדֹּר כֵּן יַעֲשֶׂה עַל תּוֹרַת נִזְרוֹ׃ פ

ordinary sacrifices : a) burnt-offering ; b) sin-offering ; c) peace-offering ; and d) meal-offering.

18. *and shall take the hair.* As the Nazirite had during his vow worn his hair unshorn in honour of God, so when the time was complete it was natural that the hair, the symbol of his vow, should be cut off at the Sanctuary. In the times of the Mishnah, a special room was assigned to the Nazirites for that purpose in one of the Temple courts.

20. *the Nazirite may drink wine.* Presumably the other restrictions also fell away.

21. *beside that which he is able to get.* Apart from whatever else he may be able to afford over and above the offerings laid down in this chapter.

according to his vow . . . so he must do. This warning concerning vows is clearly stated in Deut. xxiii, 24. " That which is gone out of thy lips thou shalt observe and do ;

22. And the LORD spake unto Moses, saying,
23. Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel; ye shall say unto them,
24. The LORD bless thee, and keep thee:

alone the Blessing was to be pronounced. Only a priest, and not "a stranger," was to pronounce it; it was to be done standing, and with outspread hands; the priest must be sober when blessing; and it must be given in the Hebrew tongue. These prescriptions have deep spiritual implications for all time. A stranger cannot bless; blessing requires knowledge and loving understanding of the person or cause to be blessed. Furthermore, to bless others is a difficult task, requiring readiness for sacrifice and prayerfulness. And, unless the blessing is to prove a blight, he that blesses must be quite "sober"—the fanatic or he whose judgment is beclouded by hatred or prejudice can never truly bless anyone. The requirement as to the language of the Blessing is as vital as any. As far as the Jew is concerned, every measure on his behalf must be in the Sacred Tongue—*i.e.* translatable into Hebrew terms, and in line with Jewish history and Jewish ideals.

24. THE GUARDIANSHIP OF GOD

24. *the* LORD *bless thee.* With life, health, prosperity.

thee. Why is the singular used? A current explanation is, as the prerequisite of all blessing for Israel is unity, all Israel is to feel as one organic body.

and keep thee. Or, "guard thee"; grant thee His Divine protection against evil, sickness, poverty, calamity. The LORD is the Keeper of Israel. He delivers our souls from death, keeps our eyes from tears, and our feet from stumbling. The Rabbis gave a wide application to these three Heb. words: May God bless thee, with possessions; and keep thee, from these possessions possessing thee. May God guard thee from sin, and shield thee from all destructive influences (מן המזיקין) that so often follow in the wake of earthly prosperity.

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו
23 לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם: ס
24 יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ: ס

22–27. THE PRIESTLY BLESSING

The simple and beautiful threefold petition which follows in *v.* 24–26 is known as ברכת כהנים, "The Priestly Blessing." It is as it were the crown and seal of the whole sacred order by which Israel was now fully organised as the people of God, for the march to the Holy Land. The Heb. text consists of three short verses, of three, five, and seven words respectively. "It mounts by gradual stages from the petition for material blessing and protection tc that for Divine favour as a spiritual blessing, and in beautiful climax culminates in the petition for God's most consummate gift, *shalom*, peace, the welfare in which all material and spiritual well-being is comprehended" (Kautzsch). The fifteen words that constitute these three verses contain a world of trust in God and faith in God. They are clothed in a rhythmic form of great beauty, and they fall with majestic solemnity upon the ear of the worshipper. The Priestly Blessing was one of the most impressive features of the Service in the Temple at Jerusalem, and holds a prominent place in the worship of the Synagogue. In the Temple it was pronounced from a special tribune (*duchan*; hence the current name "duchaning") after the sacrifice of the daily offering, morning and evening. In the Synagogue, it was early introduced into the daily Amidah (Authorised Prayer Book, p. 53). Its pronouncement by the Priests is in Ashkenazi communities limited, as a rule, to Festivals when not falling on Sabbaths. The ancient melody that accompanies its pronouncement by the Priests is in its original form weird and most impressive. Since the Reformation, the Priestly Blessing is a constituent of the service in many Protestant Churches.

23. *on this wise ye shall bless.* The Rabbis based on these words their specific regulations as to the manner in which

25. The LORD make his face to shine upon thee, and be gracious unto thee :

26. The LORD lift up his countenance upon thee, and give thee peace.

frees us from restlessness and from the bondage of unsatisfied desire, which gives us the consciousness of attainment, the consciousness of permanence even amid the transitoriness of ourselves and of outward things " (Montefiore).

" Peace, say the Rabbis, is one of the pillars of the world ; without it the social order could not exist. Therefore let a man do his utmost to promote it. Thus it is that the greatest Sages made a point of being the first to salute passers-by in the street. Peace is the burthen of the prayer with which every service in the synagogue concludes : ' May He who maketh peace in His high heavens grant peace unto us ! ' And so a twofold duty is indicated. We are not only to be peaceful ourselves, but to help others to be peaceful also. Peace is not only a personal, but a national ideal. There are, doubtless, occasions when war is defensible as a less evil than a disastrous and dishonourable peace. There are worse things, it is true, than war ; but the worst of them is the belief that war is indispensable. Such a belief is fatal to the ultimate establishment of universal peace. The Jew who is true to himself will labour with especial energy in the cause of peace. The war-loving Jew is a contradiction in terms. Only the peace-loving Jew is a true follower of his Prophets, who set universal brotherhood in the forefront of their pictures of coming happiness for mankind, predicting the advent of a Golden Age when nations should not lift up sword against nation, nor learn war any more " (Morris Joseph).

Peace is no negative conception and is not the equivalent of inactivity. Whether for the individual or for society, it is that harmonious co-operation of all human forces towards ethical and spiritual ends which men call the Kingdom of God. The Prophets longed for a Messianic peace that should pervade the universe, and include all men, all peoples—that should include also the beasts of the field ; Isaiah, XI, 6–10.

כה יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ ס
26 יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃ ס

25. The Grace of God

25. *his face to shine upon thee.* Light in Scripture is the symbol not only of happiness and purity but also of friendship. To cause the face to shine upon one, is the Biblical idiom for to be friendly to him. When God's "face" is said to be turned towards man and to shine upon him, it implies the outpouring of Divine love and salvation (Ps. LXXX, 20). In contrast to this, we have the prayer, "Hide not Thy face from me."

The Rabbis interpret the words, "make his face to shine upon thee," in a purely spiritual sense, to imply the gift of knowledge and moral insight. "May He give thee enlightment of the eyes, the light of the Shechinah; may the fire of Prophecy burn in the souls of thy children; may the light of the Torah illumine thy home" (Sifri).

gracious unto thee. This is more than "keep thee" in the preceding verse. May He be beneficent unto thee, and graciously fulfil thy petition. The Rabbis understand ויחנך in the sense of "May He give thee grace in the eyes of thy fellowmen"; *i.e.* may He make thee lovable, and beloved in the eyes of others. Rabbi Chanina ben Dosa said, "He in whom his fellow-creatures take delight, in him the All-present takes delight."

26. The Peace of God

26. *lift up his countenance upon thee.* Or, "turn His face unto thee"; turn His attention, His loving care unto thee.

give thee. lit. "set thee," establish for thee. The Heb. is not ויתן but וישם.

peace. "Peace in thy coming in, peace in thy going out, peace with all men. Great is peace for it is the seal of all blessings" (Talmud). The Heb. *shalom* means not only freedom from all disaster; but health, welfare, security and tranquility; "the peace which alone reconciles and strengthens, which calms us and clears our vision, which

27. So shall they put my name upon the children of Israel ; and I will bless them.*iv s v a

Chapter VII

7 1. And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them ; 2. that the princes of Israel, the heads of their fathers' houses, offered ; these were the princes of the tribes, these are they that were over them that were numbered : 3. and they brought their oblation before the Lord, six covered wagons, and twelve oxen ; a wagon for every two of the princes, and for each one an ox : and they presented them before the tabernacle. 4. And the Lord spake unto Moses, saying, 5. Take it of them, that they may be to do

(Lev. viii, 10, 11). Chronologically the present chapter follows immediately after Lev. viii. The offerings consist of gifts for the transport of the Tabernacle, and golden and silver vessels for the service of the Sanctuary, with sacrificial animals for the dedication ceremony. They were offered on twelve separate days. The narrative, describing each in unaltered language, reflects the stately solemnity that marked the repetition of the same ceremonial day by day. " None among the princes wished to outrival the others, but such harmony reigned among them and such unity of spirit that God valued the service of each as if he had brought not only his own gifts but also those of his companions " (Midrash).

1. *on the day.* At the time when.

2. *over them that were numbered.* The leaders who were appointed to act with Moses in taking the census; see i, 4f.

27 (רביעי לספ׳ חמישי) וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃ ס

Cap. VII. ז

ז א וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ
וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו
ב וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם׃ וַיַּקְרִיבוּ נְשִׂיאֵי יִשְׂרָאֵל רָאשֵׁי
בֵּית אֲבֹתָם הֵם נְשִׂיאֵי הַמַּטֹּת הֵם הָעֹמְדִים עַל־הַפְּקֻדִים׃
ג וַיָּבִיאוּ אֶת־קָרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ־עֶגְלֹת צָב וּשְׁנֵי עָשָׂר
בָּקָר עֲגָלָה עַל־שְׁנֵי הַנְּשִׂאִים וְשׁוֹר לְאֶחָד וַיַּקְרִיבוּ אוֹתָם
ד ה לִפְנֵי הַמִּשְׁכָּן׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ קַח מֵאִתָּם

ז 2. v ק דמקה

27. *put my name.* Announce to the children of Israel the blessed and beneficent nearness of the living God. In this prayer on behalf of Israel, the priests pronounced over the people the Ineffable Name of God. Outside the Temple, *Adonay* was invariably substituted for the Tetragrammaton.

and I will bless them. i.e. the children of Israel. The Israelites say; Why didst Thou order the priest to bless us? We want Thy blessing only. And God replies, It is I who stand by the priests and bless you (Talmud). The priest was no Mediator; and no priest could say, *I* bless the children of Israel. God is the source of, and He alone can give effect, to, the blessing pronounced by the priests. They were merely the channel through which the blessing was conveyed *to* the Israelites.

Chapter VII

The Offerings of the Princes

In this chapter we have the narrative of the presentation of identical gifts by the princes of each of the twelve tribes at the dedication of the Altar. This presentation took place at the time when Moses, after having completed the erection of the Tabernacle, anointed and sanctified it as well as the Altar and all the vessels connected with it

the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service. 6. And Moses took the wagons and the oxen, and gave them unto the Levites. 7. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: 8. and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. 9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonged unto them; they bare it upon their shoulders. 10. And the princes offered for the dedication-gift of the altar in the day that it was anointed, even the princes offered their oblation before the altar. 11. And the LORD said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.*vs

12. And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah: 13. and his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal

the sea and one urged the other to be the first to do so. At that moment Nahshon, the prince of Judah, fearlessly plunged in, firmly trusting that God would stand by Israel in their need" (Midrash).

13. *an hundred and thirty shekels.* About 60 oz. Troy. *seventy shekels.* About 33 oz. Troy.

וְהָיוּ לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְנָתַתָּה אוֹתָם אֶל־
6 הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ: וַיִּקַּח מֹשֶׁה אֶת־הָעֲגָלֹת וְאֶת־
7 הַבָּקָר וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם: אֵת ו שְׁתֵּי הָעֲגָלוֹת וְאֵת
8 אַרְבַּעַת הַבָּקָר נָתַן לִבְנֵי גֵרְשׁוֹן כְּפִי עֲבֹדָתָם: וְאֵת ו
אַרְבַּע הָעֲגָלֹת וְאֵת שְׁמֹנַת הַבָּקָר נָתַן לִבְנֵי מְרָרִי כְּפִי
9 עֲבֹדָתָם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן: וְלִבְנֵי קְהָת לֹא
י נָתָן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכָּתֵף יִשָּׂאוּ: וַיַּקְרִיבוּ
הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ וַיַּקְרִיבוּ
11 הַנְּשִׂיאִם אֶת־קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ: וַיֹּאמֶר יְהוָה אֶל־
משֶׁה נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד לַיּוֹם יַקְרִיבוּ אֶת־
12 קָרְבָּנָם לַחֲנֻכַּת הַמִּזְבֵּחַ: ס וַיְהִי הַמַּקְרִיב בַּיּוֹם הָרִאשׁוֹן (חמישי לספ׳)
13 אֶת־קָרְבָּנוֹ נַחְשׁוֹן בֶּן־עַמִּינָדָב לְמַטֵּה יְהוּדָה: וְקָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמְאָה מִשְׁקָלָהּ מִזְרַק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים סֹלֶת

9. *they bare it upon their shoulders.* It was not seemly that the holiest vessels should be placed on wagons. Staves or poles had been provided so as to enable them to be borne on shoulders.

10. *dedication-gift of the altar.* After having presented the wagons and oxen for the conveyance of the Tabernacle and its appurtenances, the princes brought further sacrifices for the dedication of the Altar.

12. *Nahshon the son of Amminadab.* The " prince " appointed to act with Moses in the census (I, 7) and as captain of the camp of Judah (II, 3). The names of the other princes and the order in which they are mentioned in the present chapter are the same as given previously in connection with the march. " Nahshon was rewarded in this way for the devotion he had shown to God during the passage through the Red Sea. When Israel, beset by the Egyptians, reached the sea, the tribes hesitated to enter

offering ; 14. one golden spoon of ten shekels, full of incense ; 15. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 16. one male of the goats for a sin offering ; 17. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Nahshon the son of Amminadab.

18. On the second day Nethanel the son of Zuar, prince of Issachar, did offer : 19. he offered for his oblation one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 20. one golden

bringing of the dedication offerings. As this was the tribe of erudition, its gifts symbolized things appertaining to the Torah. The silver charger and the silver bowl corresponded to the Written and to the Oral Torah ; and both vessels alike are filled with fine flour, for the two Laws are not antagonistic, but form a unity and contain the loftiest teachings. The fine flour was mingled with oil, just as knowledge of the Torah should be accompanied by good deeds ; for he who occupies himself with the Torah, who works good deeds, and keeps himself aloof from sin, fills his Creator with delight. The golden spoon of ten shekels symbolizes the Two Tables on which God wrote the Ten Commandments, and which contained between the Commandments all the particulars of the Torah, just as the spoon was filled with incense. The three burnt offerings, the bullock, the ram, and the lamb corresponded to the three groups of Priests, Levites, and Israelites ; whereas the kid of the goats alluded to the proselytes, for the Torah was revealed not only for Israel but for all the world ; and a proselyte who studies the Torah is no less than a high priest " (Midrash).

14 בְּלוּלָה בַּשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
טו קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
16 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
17 שְׁנַיִם אֵילִם חֲמִשָּׁה עַתּוּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן נַחְשׁוֹן בֶּן־עַמִּינָדָב׃ פ
18 בַּיּוֹם הַשֵּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעָר נְשִׂיא יִשָּׂשכָר׃ הִקְרִב
19 אֶת־קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמְאָה מִשְׁקָלָהּ
מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו
כ מְלֵאִים סֹלֶת בְּלוּלָה בַּשֶּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה

14. *spoon.* Better, *cup.* Such incense-cups are to be seen in the representation of the Table of shewbread on the Arch of Titus.

17. *peace offerings.* Were an expression of the joyous gratitude of the worshipper to God. Hence they were, in these instances, the most multiplied, as befitted an occasion of joy and of thankful communion with God.

The offerings of the princes were a favourite theme for the later Rabbinical homilists. They held that though the offerings of all the princes were identical these had a different significance for each tribe. From the time of Jacob, who foretold it to them, every tribe knew his future history to the time of the Messiah ; hence, at the dedication of the Altar, each prince brought such offerings as symbolized the history of his tribe. Apart from the significance that the offerings of the princes had for each tribe respectively, they were held also to symbolize the history of the world from the time of Adam to the erection of the Tabernacle. The following comments on the gifts of the princes of Issachar (*v.* 18), of Reuben (*v.* 30) and on *v.* 84f. are fair samples of this symbolisation.

18. *prince of Issachar.* " The tribe of Issachar had good claims to be among the first to offer sacrifices, for this tribe devoted itself to the study of the Torah, so that the great scholars in Israel were among them ; and then, too, it was this tribe that had proposed to the others the

spoon of ten shekels, full of incense ; 21. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 22. one male of the goats for a sin offering ; 23. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Nethanel the son of Zuar.

24. On the third day Eliab the son of Helon, prince of the children of Zebulun : 25. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 26. one golden spoon of ten shekels, full of incense ; 27. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 28. one male of the goats for a sin offering ; 29. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Eliab the son of Helon.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben : 31. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with

penance for this crime, Reuben offered the kid of the goats as a sin offering ; whereas the two oxen of the peace offering corresponded to the two great deeds of Reuben, the deliverance of Joseph, and the long penance for his sin." (Midrash).

21 וְהַכַּ֖ף מְלֵאָ֣ה קְטֹ֑רֶת׃ פַּ֣ר אֶחָ֣ד בֶּן־בָּקָ֗ר אַ֚יִל אֶחָ֣ד כֶּ֣בֶשׂ־
22 אֶחָ֣ד בֶּן־שְׁנָתֹ֖ו לְעֹלָֽה׃ שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ וּלְזֶ֣בַח
23 הַשְּׁלָמִ֑ים בָּקָ֣ר שְׁנַ֔יִם אֵילִ֥ם חֲמִשָּׁ֖ה עַתֻּדִ֣ים חֲמִשָּׁ֑ה כְּבָשִׂ֗ים
בְּנֵי־שָׁנָ֛ה חֲמִשָּׁ֥ה זֶֽה קָרְבַּ֖ן נְתַנְאֵ֥ל בֶּן־צוּעָֽר׃ פ
24 כה בַּיֹּ֣ום הַשְּׁלִישִׁ֔י נָשִׂ֖יא לִבְנֵ֣י זְבוּלֻ֑ן אֱלִיאָ֖ב בֶּן־חֵֽלֹן׃ קָרְבָּנֹ֗ו
קַעֲרַת־כֶּ֣סֶף אַחַ֣ת שְׁלֹשִׁ֣ים וּמֵאָ֔ה מִשְׁקָלָ֖הּ מִזְרָ֣ק אֶחָ֑ד
כָּ֣סֶף שִׁבְעִ֗ים שֶׁ֚קֶל בְּשֶׁ֣קֶל הַקֹּ֔דֶשׁ שְׁנֵיהֶ֖ם ׀ מְלֵאִ֥ים סֹ֛לֶת
26 בְּלוּלָ֖ה בַּשָּֽׁמֶן׃ לְמִנְחָֽה׃ כַּ֣ף אַחַ֔ת עֲשָׂרָ֖ה זָהָ֥ב מְלֵאָ֑ה
27 קְטֹֽרֶת׃ פַּ֣ר אֶחָ֣ד בֶּן־בָּקָ֗ר אַ֚יִל אֶחָ֣ד כֶּ֣בֶשׂ־אֶחָ֣ד בֶּן־
28 29 שְׁנָתֹ֖ו לְעֹלָֽה׃ שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ וּלְזֶ֣בַח הַשְּׁלָמִ֑ים
בָּקָ֣ר שְׁנַ֔יִם אֵילִ֥ם חֲמִשָּׁ֖ה עַתֻּדִ֣ים חֲמִשָּׁ֑ה כְּבָשִׂ֗ים בְּנֵי־שָׁנָ֛ה
חֲמִשָּׁ֥ה זֶֽה קָרְבַּ֖ן אֱלִיאָ֥ב בֶּן־חֵֽלֹן׃ פ
ל בַּיֹּ֣ום הָרְבִיעִ֔י נָשִׂ֖יא לִבְנֵ֣י רְאוּבֵ֑ן אֱלִיצ֖וּר בֶּן־שְׁדֵיאֻֽר׃
31 קָרְבָּנֹ֗ו קַעֲרַת־כֶּ֣סֶף אַחַ֣ת שְׁלֹשִׁ֣ים וּמֵאָ֔ה מִשְׁקָלָ֖הּ מִזְרָ֣ק
אֶחָ֑ד כֶּ֣סֶף שִׁבְעִ֗ים שֶׁ֚קֶל בְּשֶׁ֣קֶל הַקֹּ֔דֶשׁ שְׁנֵיהֶ֖ם ׀ מְלֵאִ֥ים

30. *prince of the children of Reuben.* "The gifts of the tribe of Reuben symbolised the events in the life of their forefather Reuben. The silver charger recalled Reuben's words when he saved the life of Joseph, whom his brothers wanted to kill, for 'the tongue of the just is as choice silver.' The silver bowl, from which was sprinkled the sacrificial blood, recalled the same incident, for it was Reuben who advised his brothers to throw Joseph into the pit rather than to kill him. The spoon of ten shekels of gold symbolised the deed of Reuben, who restrained Jacob's sons from bloodshed, hence the gold out of which the spoon was fashioned had a blood-red colour. The spoon was filled with incense, and so too did Reuben fill his days with fasting and prayer until God forgave his sin with Bilhah, and his 'prayer was set forth before God as incense.' As

for a sin offering ; 35. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Elizur the son of Shedeur.

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon : 37. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 38. one golden spoon of ten shekels, full of incense ; 39. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 40. one male of the goats for a sin offering ; 41. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Shelumiel the son of Zurishaddai.*vi

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad : 43. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 44. one golden spoon of ten shekels, full of incense ; 45. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 46. one male of the goats for a sin offering ; 47. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Eliasaph the son of Deuel.

32 סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה: כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
33 קְטֹרֶת: פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
34 לה לְעֹלָה: שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֱלִיצוּר בֶּן־שְׁדֵיאוּר: פ
36 בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לִבְנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי:
37 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים
38 סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה: כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
39 קְטֹרֶת: פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
מ 41 לְעֹלָה: שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
ששי חֲמִשָּׁה זֶה קָרְבַּן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי: פ
42 43 בַּיּוֹם הַשִּׁשִּׁי נָשִׂיא לִבְנֵי גָד אֶלְיָסָף בֶּן־דְּעוּאֵל: קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים סֹלֶת
44 בְּלוּלָה בַשָּׁמֶן לְמִנְחָה: כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:
מה פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה:
46 47 שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם
אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה
זֶה קָרְבַּן אֶלְיָסָף בֶּן־דְּעוּאֵל: פ

oil for a meal offering; 32. one golden spoon of ten shekels, full of incense; 33. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 34. one male of the goats

silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 50. one golden spoon of ten shekels, full of incense ; 51. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 52. one male of the goats for a sin offering ; 53. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Elishama the son of Ammihud.

54. On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh : 55. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 56. one golden spoon of ten shekels, full of incense ; 57. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 58. one male of the goats for a sin offering ; 59. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Gamaliel the son of Pedahzur.

60. On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin : 61. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 62. one golden spoon of ten shekels, full of incense ; 63. one young

48 בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לִבְנֵי אֶפְרַיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃
49 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים
נ סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
51 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
52 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
53 שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֱלִישָׁמָע בֶּן־עַמִּיהוּד׃ פ
54 בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לִבְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃
נ קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים
56 סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
57 קְטֹרֶת׃ פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
58 לְעֹלָה׃ שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת׃ וּלְזֶבַח הַשְּׁלָמִים בָּקָר
59 שְׁנַיִם אֵילִם חֲמִשָּׁה עַתֻּדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן גַּמְלִיאֵל בֶּן־פְּדָהצוּר׃ פ
ס 61 בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לִבְנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי׃ קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים סֹלֶת
62 בְּלוּלָה בַשָּׁמֶן לְמִנְחָה׃ כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim : 49. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one

he-lambs of the first year : this was the oblation of Abidan the son of Gideoni.

66. On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan : 67. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 68. one golden spoon of ten shekels, full of incense ; 69. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 70. one male of the goats for a sin offering ; 71. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Ahiezer the son of Ammishaddai.*vii

72. On the eleventh day Pagiel the son of Ochran, prince of the children of Asher : 73. his oblation was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meal offering ; 74. one golden spoon of ten shekels, full of incense ; 75. one young bullock, one ram, one he-lamb of the first year, for a burnt offering ; 76. one male of the goats for a sin offering ; 77. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Pagiel the son of Ochran.

78. On the twelfth day Ahira the son of Enan, prince of the children of Naphtali : 79. his oblation

63 קְטֹרֶת: פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
64 סה לְעֹלָה: שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֲבִידָן בֶּן־גִּדְעֹנִי: ס
66 67 בַּיּוֹם הֲעַשִׂירִי נָשִׂיא לִבְנֵי דָן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי: קָרְבָּנוֹ
קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמְאָה מִשְׁקָלָהּ מִזְרָק אֶחָד
כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם וּמְלֵאִים סֹלֶת
68 בְּלוּלָה בַּשָּׁמֶן לְמִנְחָה: כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
69 קְטֹרֶת: פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
ע 71 לְעֹלָה: שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
שביעי חֲמִשָּׁה זֶה קָרְבַּן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי: פ
72 בְּיוֹם עַשְׁתֵּי עָשָׂר יוֹם נָשִׂיא לִבְנֵי אָשֵׁר פַּגְעִיאֵל בֶּן־עָכְרָן:
73 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמְאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם וּמְלֵאִים
74 סֹלֶת בְּלוּלָה בַּשָּׁמֶן לְמִנְחָה: כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
עה קְטֹרֶת: פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
76 77 לְעֹלָה: שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר
שְׁנַיִם אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן פַּגְעִיאֵל בֶּן־עָכְרָן: פ
78 בְּיוֹם שְׁנֵים־עָשָׂר יוֹם נָשִׂיא לִבְנֵי נַפְתָּלִי אֲחִירַע בֶּן־עֵינָן:

bullock, one ram, one he-lamb of the first year, for a burnt offering ; 64. one male of the goats for a sin offering ; 65. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five

was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal offering; 80. one golden spoon of ten shekels, full of incense; 81. one young bullock, one ram, one he-lamb of the first year, for a burnt offering; 82. one male of the goats for a sin offering; 83. and for the sacrifice of peace offerings, two oxen, five rams, five he-goats, five he-lambs of the first year: this was the oblation of Ahira the son of Enan.

84. This was the dedication-gift of the altar, in the day when it was anointed, by the princes of Israel: twelve silver chargers, twelve silver bowls, twelve golden spoons: 85. each silver charger weighing an hundred and thirty shekels, and each bowl seventy: all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary; 86. the twelve golden spoons, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons an hundred and twenty shekels:*m 87. all the oxen for the burnt offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering: and the males of the goats for a sin offering twelve: 88. and all the oxen for the sacrifice of peace offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-gift of the altar, after that it was anointed. 89. And

79 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם ו מְלֵאִים
פ סֹלֶת בְּלוּלָה בַשָּׁמֶן לְמִנְחָה: כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה
81 קְטֹרֶת: פַּר אֶחָד בֶּן־בָּקָר אַיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ
82 לְעֹלָה: שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת: וּלְזֶבַח הַשְּׁלָמִים בָּקָר
83 שְׁנַיִם אֵילִם חֲמִשָּׁה עַתְּרִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה
חֲמִשָּׁה זֶה קָרְבַּן אֲחִירַע בֶּן־עֵינָן: פ
84 זֹאת ו חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל
קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת
פה זָהָב שְׁתֵּים עֶשְׂרֵה: שְׁלֹשִׁים וּמֵאָה הַקְּעָרָה הָאַחַת כֶּסֶף
וְשִׁבְעִים הַמִּזְרָק הָאֶחָד כָּל כֶּסֶף הַכֵּלִים אַלְפַּיִם וְאַרְבַּע־
86 מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ: כַּפּוֹת זָהָב שְׁתֵּים־עֶשְׂרֵה מְלֵאֹת
קְטֹרֶת עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ כָּל־זְהַב הַכַּפּוֹת
מפטיר 87 עֶשְׂרִים וּמֵאָה: כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם
שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי
88 עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת: וְכֹל בְּקַר ו זֶבַח הַשְּׁלָמִים עֶשְׂרִים
וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתְּרִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־

"The gifts of the twelve princes of the tribes were equal in number as well as in the size and width of the objects bestowed. None among them wished to outrival the others; and such harmony and unity of spirit reigned among them, that God valued the service of each as if he had brought not only his own gifts but also those of his companions. The sum total of the gifts of the twelve princes of the tribes had also a symbolical significance.

when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim : and he spake unto him.

"Moses in his humility felt that his mission as leader of the people ended with the erection of the Tabernacle, as Israel could now satisfy all their spiritual nèeds without his aid. But God said, As truly as thou livest, I have for thee a far greater task than any thou hast yet accomplished, for thou shalt instruct My children about 'clean and unclean,' and shalt teach them how to offer up offerings to Me. God hereupon called Moses to the Tabernacle, to reveal to him there the laws and teachings. The Voice that called Moses was as powerful as at the revelation at Sinai, still it was audible to none but Moses. Not even the angels heard it, for the words of God were destined exclusively for Moses" (Midrash).

For the Lesson from the Prophets, Judges XIII, *see* The Haftorahs p. 382

For the Blessings before and after the Haftorah, *see* p. 368

89 שְׁנֵים שִׁשִּׁים וְאֵת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ׃ וּבְבֹא
מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדַּבֵּר
אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים
וַיְדַבֵּר אֵלָיו׃

The twelve chargers correspond to the twelve constellations; the twelve bowls to the twelve months; the twelve spoons to the twelve guides of men, which are: the heart, the kidneys, the mouth, the palate, the windpipe, the esophagus, the lungs, the liver, the spleen, the crop and the stomach. 'All the silver of the vessels that weighed two thousand and four hundred shekels,' corresponded to the years that had passed from the Creation of the World to the advent of Moses in the fortieth year of his life. All the gold of the spoons, the weight of which was an hundred and twenty shekels, corresponded to the years of Moses' life" (Midrash).

89. *to speak with him.* *i.e.* with God.

he heard the Voice speaking unto him. lit. "he heard the Voice making itself as speaking;" *i.e.* Moses was audibly addressed by a Voice, not as before on the peak of Sinai far away, but in the Sanctuary that was now in the midst of Israel; Exod. xxv, 22.

III. BEHAALOSECHA

Chapter VIII

8 1. And the Lord spake unto Moses, saying, 2. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light in front of the candlestick. 3. And Aaron did so; he lighted the lamps thereof so as to give light in front of the candlestick, as the Lord commanded Moses. 4. And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers

way that they shall give out one combined blaze of light over against the central shaft of the candelabrum itself (Talmud). Israel said before God, "Lord of the Universe, Thou commandest us to illumine before Thee; art Thou not the Light of the world, and with Whom light dwelleth"? "Not that I require your light," was the Divine reply, "but that you may perpetuate the light which I conferred on you as an example to the nations of the world" (Talmud).

The Menorah is one of the favourite symbols of Judaism. Through its association with Chanukah, the Menorah has come to typify spiritual conquest, and that spiritual conquest is achieved neither by might nor by power but by God's spirit (see the Haftorah, which is the same as for the Sabbath of Chanukah). Israel, as the Servant of the Lord, is to perform his Divine task without violence: "he is not to strive nor cry; the bruised reed he is not to break, nor quench the smoking flax" (Isa. xlii, 3). The image employed by Isaiah to describe Israel's mission is the gentle agency of light, with its irresistible illumination of the surrounding darkness. "This is among the loftiest conceptions of all human thought. How new an idea it was, is measured by the length of time it has taken before the idea began slowly to make its way that force cannot conquer spirit" (Moulton).

Cap. VIII. ח

לו 36 פ פ פ

ח 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ
אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת
3 הַנֵּרוֹת: וַיַּעַשׂ כֵּן אַהֲרֹן אֶל־מוּל פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ
4 כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה

III. BEHAALOSECHA

(Chapters VIII–XII)

THE MENORAH

viii, 1–4. The making of the Menorah is described in Exod. xxv. The command to light the lamps in the Tabernacle had been given briefly in Exod. xxv, 37 ; and in Exod. xxvii, 21 Aaron and his sons are specially entrusted with that duty.

2. *when thou lightest the lamps.* lit. " when thou causest the lamps to go up " ; *i.e.* when thou causest the flame of the lamps to go up.

" Why does this command follow immediately after the consecration of the Altar " ? asks the Midrash. The answer is, when Aaron saw the rich gifts which the princes offered on that occasion, his heart grew faint that neither he nor his tribe had a part in that consecration. Thereupon the Holy One, blessed be He, reassured him in the words, " By thy life, thine is greater glory than theirs, for thou lightest the Menorah." There is a further rabbinical saying : " The Sanctuary will on another occasion also be dedicated by kindling the lights, and then it will be done by thy descendants, the Hasmoneans. Thus greater glory is destined for thee than for the princes. Their offerings to the Sanctuary will be employed only as long as it endures, but the lights of the Chanukah festival shall shine for ever."

give light in front of the candlestick. Aaron is here bidden to arrange the wicks of the seven lamps in such a

thereof, it was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5. And the LORD spake unto Moses, saying, 6. Take the Levites from among the children of Israel, and cleanse them. 7. And thus shalt thou do unto them, to cleanse them: sprinkle the water of expiation upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves. 8. Then let them take a young bullock, and its meal offering, fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. 9. And thou shalt present the Levites before the tent of meeting: and thou shalt assemble the whole congregation of the children of Israel: 10. and thou shalt present the Levites before the LORD: and the children of Israel shall lay their hands upon the Levites:

water of expiation. lit. " water of sin " ; *i.e.* water which removes sin; according to Rashi, it was the water used in the rites connected with the ordinance of the Red Heifer (XIX, 9) for the removal of defilement due to contact with a dead body. Among the large number of Levites to be consecrated some must have required such purification.

and let them wash their clothes. An act enjoined in Scripture as a preparation for any special religious service; Gen. XXXV, 2; Exod. XIX, 10. This ceremonial cleansing symbolised the inward purity required of those who bore the vessels of the Sanctuary.

10. *before the* LORD. Before the Altar of sacrifice.

lay their hands upon the Levites. The representatives of the Israelites laid their hands upon the representatives of the Levites, in order to indicate that the whole community offered them to the service of God; cf. Lev. I, 4.

וְדָם עַד־יִרְבֶּה עַד־פִּרְחָה מִקְשֶׁה הוּא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה
יְהוָה אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה: פ

ה 6 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי
7 יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם: וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה
עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ
8 בִגְדֵיהֶם וְהִטֶּהָרוּ: וְלָקְחוּ פַּר בֶּן־בָּקָר וּמִנְחָתוֹ סֹלֶת בְּלוּלָה
9 בַּשָּׁמֶן וּפַר־שֵׁנִי בֶּן־בָּקָר תִּקַּח לְחַטָּאת: וְהִקְרַבְתָּ אֶת־
הַלְוִיִּם לִפְנֵי אֹהֶל מוֹעֵד וְהִקְהַלְתָּ אֶת־כָּל־עֲדַת בְּנֵי
י יִשְׂרָאֵל: וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי יְהוָה וְסָמְכוּ בְנֵי־

5–26. Dedication of the Levites

The choice of the Levites for the service of the Sanctuary is given in III, 5–10 and their duties are detailed in IV. In view of the impending break-up of the camp, it was now necessary formally to dedicate them to their duties upon which they were about to enter.

6. *take the Levites.* " With kind words. Say unto them, Happy are ye inasmuch as ye have been found worthy to be servants to the Omnipresent " (Rashi). " For God elevates no man to an office unless He has tried him and found him worthy of his calling. He did not say, ' and the Levites shall be Mine,' before He had tried this tribe, and found them worthy. In Egypt none but the tribe of Levi observed the Torah, and clung to the token of the Abrahamic covenant; while the other tribes, abandoning both Torah and token of covenant, like the Egyptians, practised idolatry. In the desert, also, it was this tribe alone that did not take part in the worship of the Golden Calf. Justly, therefore, did God's choice fall upon this godly tribe, who on this day were consecrated as the servants of God and His sanctuary " (Midrash).

cleanse them. Purify them from ritual uncleanness.

7. *sprinkle.* The Heb. is the infinitive. It does not, therefore, denote an act addressed to Moses which he himself must perform, an act that would have taken one person many months—but an action which he is to order to be performed (Ehrlich).

11. and Aaron shall offer the Levites before the LORD for a wave offering, from the children of Israel, that they may be to do the service of the LORD. 12. And the Levites shall lay their hands upon the heads of the bullocks: and offer thou the one for a sin offering, and the other for a burnt offering, unto the LORD, to make atonement for the Levites. 13. And thou shalt set the Levites before Aaron, and before his sons, and offer them for a wave offering unto the LORD. 14. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.*ii 15. And after that shall the Levites go in to do the service of the tent of meeting: and thou shalt cleanse them, and offer them for a wave offering. 16. For they are wholly given unto me from among the children of Israel; instead of all that openeth the womb, even the firstborn of all the children of Israel, have I taken them unto me. 17. For all the firstborn among the children of Israel are mine, both man and beast: on the day that I smote all the firstborn in the land of Egypt I sanctified them for myself. 18. And I have taken the Levites instead of all the firstborn among the children of Israel. 19. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service

the children of Israel. The five-fold repetition of these words in *v.* 19 indicates the love felt by God towards the bearers of the name of Israel (Midrash).

11 יִשְׂרָאֵל אֶת־יְדֵיהֶם עַל־הַלְוִיִּם׃ וְהֵנִיף אַהֲרֹן אֶת־הַלְוִיִּם
תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־
12 עֲבֹדַת יְהוָה׃ וְהַלְוִיִּם יִסְמְכוּ אֶת־יְדֵיהֶם עַל רֹאשׁ הַפָּרִים
וַעֲשֵׂה אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה לַיהוָה לְכַפֵּר
13 עַל־הַלְוִיִּם׃ וְהַעֲמַדְתָּ אֶת־הַלְוִיִּם לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו
14 וְהֵנַפְתָּ אֹתָם תְּנוּפָה לַיהוָה׃ וְהִבְדַּלְתָּ אֶת־הַלְוִיִּם מִתּוֹךְ
שני טו בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם׃ וְאַחֲרֵי־כֵן יָבְאוּ הַלְוִיִּם
לַעֲבֹד אֶת־אֹהֶל מוֹעֵד וְטִהַרְתָּ אֹתָם וְהֵנַפְתָּ אֹתָם תְּנוּפָה׃
16 כִּי נְתֻנִים נְתֻנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרֹת
17 כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לָקַחְתִּי אֹתָם לִי׃ כִּי
לִי כָל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה בְּיוֹם הַכֹּתִי
18 כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי אֹתָם לִי׃ וָאֶקַּח אֶת־
19 הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בִּבְנֵי יִשְׂרָאֵל׃ וָאֶתְּנָה אֶת־
הַלְוִיִּם נְתֻנִים ׀ לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד

11. *offer*. lit. "wave," so also in *v*. 13, 15, and 21.

a wave offering. The Levites were probably led backwards and forwards by Aaron in the direction of the Holy of Holies, or he may have only waved his hand over them. The idea underlying was unmistakable. This is: having been given by the Israelites to God, the Levites were given back to the Israelites, whose servants they were to be in all matters appertaining to the Sanctuary.

12. *and the Levites*. *i.e*. the chosen representatives of the Levites.

16. *for they are wholly given*. lit. "for they are given, given"; *given*, for carrying the Tabernacle and its furniture; and *given*, for singing the chants of the Sanctuary (Rashi) —these being the two main branches of work assigned to the Levites.

19. *the Levites as a gift*. lit. "the Levites—they are given" (AJ).

of the children of Israel in the tent of meeting, and to make atonement for the children of Israel: that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary. 20. Thus did Moses, and Aaron, and all the congregation of the children of Israel, unto the Levites: according unto all that the LORD commanded Moses touching the Levites, so did the children of Israel unto them. 21. And the Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before the LORD; and Aaron made atonement for them to cleanse them. 22. And after that went the Levites in to do their service in the tent of meeting before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23. And the LORD spake unto Moses, saying, 24. This is that which belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service in the work of the tent of meeting: 25. and from the age of fifty years they shall cease waiting upon the work, and shall serve no more; 26. but shall

24. *twenty and five years old and upward.* "The years of twenty-five to thirty were for initiation in connection with the lighter labours in the Sanctuary" (Sifri).

to wait upon. Better, *to perform* (AJ).

25. *cease waiting upon.* Better, *return from the service* (AJ); retire from active service in connection with the Sanctuary.

אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי
יִשְׂרָאֵל וְלֹא יִהְיֶה בִּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל
ה אֶל־הַקֹּדֶשׁ: וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־עֲדַת בְּנֵי־יִשְׂרָאֵל
לַלְוִיִּם כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לַלְוִיִּם כֵּן־עָשׂוּ
21 לָהֶם בְּנֵי יִשְׂרָאֵל: וַיִּתְחַטְּאוּ הַלְוִיִּם וַיְכַבְּסוּ בִגְדֵיהֶם
וַיָּנֶף אַהֲרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיְכַפֵּר עֲלֵיהֶם אַהֲרֹן
22 לְטַהֲרָם: וְאַחֲרֵי־כֵן בָּאוּ הַלְוִיִּם לַעֲבֹד אֶת־עֲבֹדָתָם בְּאֹהֶל
מוֹעֵד לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה
23 עַל־הַלְוִיִּם כֵּן עָשׂוּ לָהֶם: ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
24 לֵאמֹר: זֹאת אֲשֶׁר לַלְוִיִּם מִבֶּן חָמֵשׁ וְעֶשְׂרִים שָׁנָה וָמַעְלָה
כה יָבוֹא לִצְבָא צָבָא בַּעֲבֹדַת אֹהֶל מוֹעֵד: וּמִבֶּן חֲמִשִּׁים
26 שָׁנָה יָשׁוּב מִצְּבָא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד: וְשֵׁרֵת אֶת־

atonement. Here used not in the usual sense of making propitiation, but in the sense of "covering," a meaning inherent in the Heb. root. The Levites were to form a sort of protective cordon for the Sanctuary.

no plague. The explanation is indicated in Rashi's comment, which in effect states, "I have appointed the Levites to take over the service of the Sanctuary from the children of Israel upon whom it had hitherto devolved, and thereby to prevent a plague amongst the latter; because if *they* came near the Sanctuary there would certainly be a plague amongst them, since they have proved themselves unworthy of the priestly office."

21 *purified themselves.* By having the "water of expiation" sprinkled upon them; *v.* 7.

23–26. The Levites' Period of Service. Additional regulations to those in IV, including a probationary period from the age of 25 to 30, as well as the regulations for Levites over 50 years of age.

minister with their brethren in the tent of meeting, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charges.*iii

Chapter IX

9 1. And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, 2. Moreover let the children of Israel keep the passover in its appointed season. 3. In the fourteenth day of this month, at even, ye shall keep it in its appointed season: according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it. 4. And Moses spake unto the children of Israel, that they should keep the passover. 5. And they kept the passover in the first month, on the fourteenth day of the month, at even, in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel. 6. And there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day: and they came before Moses and before Aaron

celebration after the settlement in Canaan. Special direction was, therefore, required for a Passover in the Wilderness.

2. *in its appointed season.* "Even if the Passover falls on the Sabbath" (Sifri).

3. *at even.* Better, *towards even* (Friedlander); "at dusk" (AJ); lit. "between the two evenings"; see on Exod. xii, 6.

5. *and they kept the passover.* According to Tradition, that was the only Paschal sacrifice offered in the Wilderness.

אָחִיו בְּאֹהֶל מוֹעֵד לִשְׁמֹר מִשְׁמֶרֶת וַעֲבֹדָה לֹא יַעֲבֹד כָּכָה
תַּעֲשֶׂה לַלְוִיִּם בְּמִשְׁמֶרְתָּם׃ ס שלישי

Cap. IX. ט

ט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשֵּׁנִית 2
לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר׃ וְיַעֲשׂוּ 3
בְנֵי־יִשְׂרָאֵל אֶת־הַפָּסַח בְּמוֹעֲדוֹ׃ בְּאַרְבָּעָה עָשָׂר־יוֹם
בַּחֹדֶשׁ הַזֶּה בֵּין הָעַרְבַּיִם תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקֹּתָיו
וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ׃ וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל 4
ה לַעֲשֹׂת הַפָּסַח׃ וַיַּעֲשׂוּ אֶת־הַפֶּסַח בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר
יוֹם לַחֹדֶשׁ בֵּין הָעַרְבַּיִם בְּמִדְבַּר סִינָי כְּכֹל אֲשֶׁר צִוָּה יְהוָה
6 אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל׃ וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ
טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ לַעֲשֹׂת הַפֶּסַח בַּיּוֹם הַהוּא

ט v. 2. קמץ בשרשא v. 6. סבידין ויהו

26. *minister with their brethren.* Assist their younger fellow-Levites, but shall do no essential or responsible service. According to the Rabbis, their work was that of closing the gates of the Sanctuary and assisting in the choral singing.

keep the charge. Assist in dismantling and erecting the Tent of Meeting at the beginning or end of a journey (Rashi). A superannuated life need not be a useless life.

IX, 1–14. The Second Passover

A supplementary Passover on the same day in the second month for persons prevented by uncleanness and absence from participating in the Paschal sacrifice in Nisan.

1. *in the first month of the second year.* This date is earlier by one month than the date with which the Book of Numbers opens. "You learn hereby that the narratives of Scripture are not given in strict chronological sequence" אין מוקדם ומאוחר בתורה (Sifri). From Exod. xii, 25, xiii, 5–10, it appears that the Passover there ordained was for

on that day: 7. and those men said unto him, We are unclean by the dead body of a man: wherefore are we kept back, that we may not offer the oblation of the LORD in its appointed season among the children of Israel? 8. And Moses said unto them, Stay ye; that I may hear what the LORD will command concerning you.

9. And the LORD spake unto Moses, saying, 10. Speak unto the children of Israel, saying, If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD: 11. in the second month on the fourteenth day at even they shall keep it; they shall eat it with unleavened bread and bitter herbs: 12. they shall leave none of it unto the morning, nor break a bone thereof: according to all the statute of the passover they shall keep it. 13. But the man that is clean, and is not in a journey, and forbeareth to keep the passover, that soul shall be cut off from his people: because he offered not the oblation of the LORD in its appointed season, that man shall bear his sin. 14. And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the statute of the passover, and according to the ordinance thereof, so shall he do: ye shall have one statute, both for the stranger, and for him that is born in the land.*iv

so shall he do. He must observe all the ordinances of the Passover, whether in regard to the first or to the supplementary Passover, even as does a homeborn Israelite.

7 וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם הַהוּא: וַיֹּאמְרוּ
הָאֲנָשִׁים הָהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה
נִגָּרַע לְבִלְתִּי הַקְרִיב אֶת־קָרְבַּן יְהוָה בְּמֹעֲדוֹ בְּתוֹךְ בְּנֵי
8 יִשְׂרָאֵל: וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עִמְדוּ וְאֶשְׁמְעָה מַה־יְצַוֶּה
יְהוָה לָכֶם: פ
9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אִישׁ אִישׁ כִּי־יִהְיֶה טָמֵא ו לָנֶפֶשׁ אוֹ בְדֶרֶךְ רְחֹקָה
11 לָכֶם אוֹ לְדֹרֹתֵיכֶם וְעָשָׂה פֶּסַח לַיהוָה: בַּחֹדֶשׁ הַשֵּׁנִי
בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת
12 וּמְרֹרִים יֹאכְלֻהוּ: לֹא־יַשְׁאִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְעֶצֶם לֹא
13 יִשְׁבְּרוּ־בוֹ כְּכָל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ: וְהָאִישׁ אֲשֶׁר־
הוּא טָהוֹר וּבְדֶרֶךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ כִּי ו קָרְבַּן יְהוָה לֹא הִקְרִיב בְּמֹעֲדוֹ
14 חֶטְאוֹ יִשָּׂא הָאִישׁ הַהוּא: וְכִי־יָגוּר אִתְּכֶם גֵּר וְעָשָׂה
פֶּסַח לַיהוָה כְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ כֵּן יַעֲשֶׂה חֻקָּה
רביעי טו אַחַת יִהְיֶה לָכֶם וְלַגֵּר וּלְאֶזְרַח הָאָרֶץ: ס וּבְיוֹם

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v. 10. נקד על ה

7. *wherefore are we kept back?* lit. "why should we be made less"? Why should we, owing to accidental and temporary defilement, be made inferior to the rest of Israel by not being able to participate in the Festival celebration?
oblation. Better, *offering;* so also in *v.* 13.

10. *or be in a journey afar off.* So that he cannot reach the Sanctuary in time for the slaughtering of the sacrifice.

13. *cut off.* Not by a human tribunal.

14. *a stranger.* Heb. *ger;* a resident non-Israelite who had become a convert to the religion of Israel, and had undertaken to conform to the laws and precepts of the Torah.

15. And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. 16. So it was alway: the cloud covered it, and the appearance of fire by night. 17. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. 18. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they encamped: as long as the cloud abode upon the tabernacle they remained encamped. 19. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. 20. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of the LORD they remained encamped, and according to the commandment of the LORD they journeyed. 21. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by day and by night, when the cloud was taken up, they journeyed. 22. Whether it were two days, or a month, or a year, that the cloud tarried

place; but, looking upon the Cloud as the symbol of the Divine Presence, they considered the Cloud's movements as orders from on High, which they invariably obeyed.

הָקִים אֶת־הַמִּשְׁכָּן כִּסָּה הֶעָנָן אֶת־הַמִּשְׁכָּן לְאֹהֶל הָעֵדֻת
16 וּבָעֶרֶב יִהְיֶה עַל־הַמִּשְׁכָּן כְּמַרְאֵה־אֵשׁ עַד־בֹּקֶר׃ כֵּן יִהְיֶה
17 תָּמִיד הֶעָנָן יְכַסֶּנּוּ וּמַרְאֵה־אֵשׁ לָיְלָה׃ וּלְפִי הֵעָלוֹת
הֶעָנָן מֵעַל הָאֹהֶל וְאַחֲרֵי כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל וּבִמְקוֹם
18 אֲשֶׁר יִשְׁכָּן־שָׁם הֶעָנָן שָׁם יַחֲנוּ בְּנֵי יִשְׂרָאֵל׃ עַל־פִּי
יְהוָה יִסְעוּ בְּנֵי יִשְׂרָאֵל וְעַל־פִּי יְהוָה יַחֲנוּ כָּל־יְמֵי אֲשֶׁר
19 יִשְׁכֹּן הֶעָנָן עַל־הַמִּשְׁכָּן יַחֲנוּ׃ וּבְהַאֲרִיךְ הֶעָנָן עַל־הַמִּשְׁכָּן
יָמִים רַבִּים וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא
כ יִסָּעוּ׃ וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן יָמִים מִסְפָּר עַל־הַמִּשְׁכָּן עַל־
21 פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסָּעוּ׃ וְיֵשׁ אֲשֶׁר יִהְיֶה הֶעָנָן
מֵעֶרֶב עַד־בֹּקֶר וְנַעֲלָה הֶעָנָן בַּבֹּקֶר וְנָסָעוּ אוֹ יוֹמָם וָלַיְלָה
22 וְנַעֲלָה הֶעָנָן וְנָסָעוּ׃ אוֹ־יָמִים אוֹ־חֹדֶשׁ אוֹ־יָמִים בְּהַאֲרִיךְ

15–23. The Fiery Cloud upon the Tabernacle

This section connects with Exod. XL, 34, when Moses had set up the Tabernacle and "the cloud covered the Tent of Meeting and the glory of the LORD filled the Tabernacle." It was the invariable custom to start on the march when the Cloud rose from the Tabernacle, and to halt when and as long as it rested.

15. *the cloud covered the tabernacle.* As the manifestation of the Divine Presence in the midst of Israel. It did not cover the whole structure, Court and all, but only that part of it in which the Ark was placed.

at even. The manifestation of the Divine Presence had the appearance of fire.

17. *and whenever the cloud was taken up.* This verse and the following to the end of the chapter are an amplification of Exod. XL, 36–38.

18. *at the commandment of the* LORD. The Israelites were uncertain as to the duration of their sojourn in any

upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not: but when it was taken up, they journeyed. 23. At the commandment of the LORD they encamped, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAPTER X

10 1. And the LORD spake unto Moses, saying, 2. Make thee two trumpets of silver; of beaten work shalt thou make them: and thou shalt use them for the calling of the congregation, and for the journeying of the camps. 3. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting. 4. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. 5. And when ye blow an alarm, the camps that lie on the east side shall take their journey. 6. And when ye blow an alarm the second time, the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. 7. But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. 8. And the sons of Aaron,

6. *camps . . south side.* Reuben, with Simeon and Gad. *an alarm for their journeys. i.e.* a separate signal was to be blown for the startings on their journeys for each of the four groups of tribes (Nachmanides).

הֶעָנָן עַל־הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו חָנוּ בְנֵי־יִשְׂרָאֵל וְלֹא יִסָּעוּ
23 וּבְהֵעָלֹתוֹ יִסָּעוּ: עַל־פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסָּעוּ אֶת־
מִשְׁמֶרֶת יְהוָה שָׁמָרוּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: פ

Cap. X.

י
א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: עֲשֵׂה לְךָ שְׁתֵּי חֲצֹצְרֹת
כֶּסֶף מִקְשָׁה תַּעֲשֶׂה אֹתָם וְהָיוּ לְךָ לְמִקְרָא הָעֵדָה וּלְמַסַּע
3 אֶת־הַמַּחֲנוֹת: וְתָקְעוּ בָהֶן וְנוֹעֲדוּ אֵלֶיךָ כָּל־הָעֵדָה אֶל־
4 פֶּתַח אֹהֶל מוֹעֵד: וְאִם־בְּאַחַת יִתְקָעוּ וְנוֹעֲדוּ אֵלֶיךָ
ה הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל: וּתְקַעְתֶּם תְּרוּעָה וְנָסְעוּ
6 הַמַּחֲנוֹת הַחֹנִים קֵדְמָה: וּתְקַעְתֶּם תְּרוּעָה שֵׁנִית וְנָסְעוּ
הַמַּחֲנוֹת הַחֹנִים תֵּימָנָה תְּרוּעָה יִתְקְעוּ לְמַסְּעֵיהֶם:
7 8 וּבְהַקְהִיל אֶת־הַקָּהָל תִּתְקְעוּ וְלֹא תָרִיעוּ: וּבְנֵי אַהֲרֹן

מ׳ 28. ר׳ קמץ מ״ק

X, 1–10. Clarions of Silver

They were for summoning the congregation or the princes to the Sanctuary, as well as signals to begin the journey or in times of war. The clarions were long and narrow, with an expanded mouth, as distinct from the Shofar, or ram's horn of the Jubilee (Lev. xxv, 9). There is an illustration of these clarions among the spoils of the Temple, on the Arch of Titus.

2. *of beaten work.* Made out of a single plate of silver.

3. *all the congregation.* *i.e.* the representatives of the congregation, and the heads of families.

4. *but with one.* A blast on one clarion was the signal for an assembly of only the princes of the tribes; on both, for all the congregation.

5. *and when ye blow an alarm.* Heb. *teruah;* a succession of short, sharp, separate notes.

camps . . east side. Judah, with Issachar and Zebulon.

the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. 9. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. 10. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the LORD your God.*v

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. 12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

Guided by the Cloud they, in due course, encamp in the wilderness of Paran.

12. *their journeys.* Or, "their stages" (AJ); as in XXXIII, 2. Most Jewish commentators take it to mean the order in which the journeying took place.

abode in the wilderness. As a sign that they were to halt there.

Paran. North of the Sinai Peninsula. Its eastern border is a line drawn from the Dead Sea to the Gulf of Akaba, apparently corresponding to the modern et-Tih. Paran formed an important stage in the wanderings across the wilderness. Before it was reached, there were two halting places at the "Graves of Lust" (XI, 35) and Hazeroth (XII, 16).

הַכֹּהֲנִים יִתְקְעוּ בֶּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם
לְדֹרֹתֵיכֶם: 9 וְכִי־תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל־הַצַּר הַצֹּרֵר
אֶתְכֶם וַהֲרַעְתֶּם בַּחֲצֹצְרֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
י וְנוֹשַׁעְתֶּם מֵאֹיְבֵיכֶם: וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם
וּבְרָאשֵׁי חָדְשֵׁכֶם וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם וְעַל
זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי
יְהוָה אֱלֹהֵיכֶם: פ
חמישי 11 וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ נַעֲלָה
12 הֶעָנָן מֵעַל מִשְׁכַּן הָעֵדֻת: וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמַסְעֵיהֶם

צ׳ פתוחה v. 8

8. *statute for ever.* That only the priests may sound these sacred clarions.

9. *remembered before the* LORD *your God.* The music of these clarions, by infusing both courage and cheerfulness in the hearers, will be the means of invoking the Divine aid against the foe; and thus shall Israel in his hour of danger "be remembered" of God and saved. That the usage of trumpets in war was viewed from this spiritual standpoint is attested by II Chron. XIII, 12–16, as well as I Macc. IV, 40; V, 33.

saved from your enemies. As in II Chron. XIII, 12–16.

10. *day of your gladness.* Any public rejoicing, such as after a victory. Tradition here confines the term to Sabbaths.

set feasts. Passover, Feast of Weeks, the Day of Memorial, the Day of Atonement, and the Feast of Tabernacles. These were all distinguished by special sacrifices; Lev. XXIII and Num. XXVIII and XXIX.

B. FROM SINAI TO MOAB

(CHAPTERS X, 11–XXI)

X, 11–34. THE DEPARTURE FROM SINAI

Ten months and nineteen days after the arrival at Sinai, the journeying towards Moab and the Holy Land began.

13. And they first took their journey according to the commandment of the LORD by the hand of Moses. 14. And in the first place the standard of the camp of the children of Judah set forward according to their hosts: and over his host was Nahshon the son of Amminadab. 15. And over the host of the tribe of the children of Issachar was Nethanel the son of Zuar. 16. And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. 17. And the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who bare the tabernacle, set forward. 18. And the standard of the camp of Reuben set forward according to their hosts: and over his host was Elizur the son of Shedeur. 19. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. 20. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. 21. And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came. 22. And the standard of the camp of the children of Ephraim set forward according to their hosts: and over his host was Elishama the son of Ammihud. 23. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. 24. And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. 25. And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts: and over his host was Ahiezer

13 מִמִּדְבַּר סִינַי וַיִּשְׁכֵּן הֶעָנָן בְּמִדְבַּר פָּארָן: וַיִּסְעוּ בָּרִאשֹׁנָה
14 עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: וַיִּסַּע דֶּגֶל מַחֲנֵה בְנֵי־יְהוּדָה
טו בָּרִאשֹׁנָה לְצִבְאֹתָם וְעַל־צְבָאוֹ נַחְשׁוֹן בֶּן־עַמִּינָדָב: וְעַל־
16 צְבָא מַטֵּה בְנֵי יִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר: וְעַל־צְבָא מַטֵּה
17 בְּנֵי זְבוּלֻן אֱלִיאָב בֶּן־חֵלֹן: וְהוּרַד הַמִּשְׁכָּן וְנָסְעוּ בְּנֵי־
18 גֵרְשׁוֹן וּבְנֵי מְרָרִי נֹשְׂאֵי הַמִּשְׁכָּן: וְנָסַע דֶּגֶל מַחֲנֵה רְאוּבֵן
19 לְצִבְאֹתָם וְעַל־צְבָאוֹ אֱלִיצוּר בֶּן־שְׁדֵיאוּר: וְעַל־צְבָא מַטֵּה
כ בְּנֵי שִׁמְעוֹן שְׁלֻמִיאֵל בֶּן־צוּרִישַׁדָּי: וְעַל־צְבָא מַטֵּה בְנֵי־
21 גָד אֶלְיָסָף בֶּן־דְּעוּאֵל: וְנָסְעוּ הַקְהָתִים נֹשְׂאֵי הַמִּקְדָּשׁ
22 וְהֵקִימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאָם: וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי־
23 אֶפְרַיִם לְצִבְאֹתָם וְעַל־צְבָאוֹ אֱלִישָׁמָע בֶּן־עַמִּיהוּד: וְעַל־
24 צְבָא מַטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר: וְעַל־צְבָא
כה מַטֵּה בְנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעוֹנִי: וְנָסַע דֶּגֶל מַחֲנֵה בְנֵי־
דָן מְאַסֵּף לְכָל־הַמַּחֲנֹת לְצִבְאֹתָם וְעַל־צְבָאוֹ אֲחִיעֶזֶר

17. *was taken down*. *i.e.* used to be taken down, and apart, for the journey; the fabric of it, the boards, curtains and other heavy portions that were packed upon the six wagons provided for the purpose (VII, 5–9).

21. *bearing the sanctuary*. *i.e.* the holy things of the Sanctuary.

the other did set up. The sons of Gershon and the sons of Merari.

against they came. "Against their coming" (AJ); *i.e.* before the arrival of the sons of Kohath with the Ark and the other holy vessels. Finding the Tabernacle properly set up, the sons of Kohath would deposit therein the Ark and the other holy vessels.

25. *the rearward*. The work of such a rearguard would consist in collecting stragglers, in taking charge of such as had fainted by the way, and in finding and restoring lost articles.

the son of Ammishaddai. 26. And over the host of the tribe of the children of Asher was Pagiel the son of Ochran. 27. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. 28. Thus were the journeyings of the children of Israel according to their hosts; and they set forward.*vi s

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. 30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. 31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes. 32. And it shall be, if thou go with us, yea, it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of the LORD three days' journey; and the ark of the

of making a day's march from Sinai as God had commanded them, they marched incessantly for three days. They behaved like a boy who runs quickly away after dismissal from school, that his teacher might not call him back" (Midrash).

the ark. On this special occasion only, when they started the journey, did the Ark go in front, in order to inspire them with confidence and courage (Ibn Ezra). Otherwise, the Ark and its appurtenances were carried by the Kohathites in the *middle* of the line of march.

26 בֶּן־עַמִּישַׁדָּי׃ וְעַל־צְבָא מַטֵּה בְנֵי אָשֵׁר פַּגְעִיאֵל בֶּן־
27 עָכְרָן׃ וְעַל־צְבָא מַטֵּה בְנֵי נַפְתָּלִי אֲחִירַע בֶּן־עֵינָן׃ אֵלֶּה
28 מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאֹתָם וַיִּסָּעוּ׃ ס וַיֹּאמֶר 29 (ששי לספ׳)
מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים ו
אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֹתוֹ אֶתֵּן לָכֶם לְכָה
ל אִתָּנוּ וְהֵטַבְנוּ לָךְ כִּי־יְהוָה דִּבֶּר־טוֹב עַל־יִשְׂרָאֵל׃ וַיֹּאמֶר
אֵלָיו לֹא אֵלֵךְ כִּי אִם־אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֵךְ׃
31 וַיֹּאמֶר אַל־נָא תַּעֲזֹב אֹתָנוּ כִּי ו עַל־כֵּן יָדַעְתָּ חֲנֹתֵנוּ בַּמִּדְבָּר
32 וְהָיִיתָ לָּנוּ לְעֵינָיִם׃ וְהָיָה כִּי־תֵלֵךְ עִמָּנוּ וְהָיָה ו הַטּוֹב
33 הַהוּא אֲשֶׁר יֵיטִיב יְהוָה עִמָּנוּ וְהֵטַבְנוּ לָךְ׃ וַיִּסְעוּ מֵהַר
יְהוָה דֶּרֶךְ שְׁלֹשֶׁת יָמִים וַאֲרוֹן בְּרִית־יְהוָה נֹסֵעַ לִפְנֵיהֶם

29–32. Hobab

Moses requests his father-in-law to remain with them and act as their guide.

29. *Hobab, the son of Reuel.* According to Rabbinic tradition, Hobab is identical with Jethro, the father-in-law of Moses. Reuel was the father of Jethro, or Hobab. Exod. II, 18, where the daughters of Jethro call Reuel their father, presents no difficulty. The Rabbis rightly explain that children oft times call their grandfather "father."

31. *instead of eyes.* As Midian bordered on Sinai and Paran, he was thoroughly familiar with that desert. The Cloud, IX, 15f, was not a guide ; it only indicated the times of breaking up and of resting. Hobab's answer is not given ; but it may be inferred from Judges I, 16, IV, 11 that he yielded, and consented to be " eyes " unto them in the desert.

33–34. On the Journey

33. *they set forward.* These words mark the moment of actual departure from Sinai, which has been anticipated in the general statement of *v.* 12.

three days' journey. " When God commanded Israel to set out from Sinai where they had received many laws and continue their march, the Israelites were glad. Instead

covenant of the LORD went before them in the three days' journey, to seek out a resting place for them. 34. And the cloud of the LORD was over them by day, when they set forward from the camp.*vi a

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. 36. And when it rested, he said, Return, O LORD, unto the ten thousands of the thousands of Israel.

knowing from what quarter the sudden raid of a desert people might be made. Swiftly, silently, as if springing out of the very sand, the Arab raiders might bear down upon the travellers. They were assured of the guardianship of Him whose eye never slumbered" (Expositor's Bible).

said. i.e. would say; the tense is the so-called "frequentative."

rise up . . . be scattered. "The impressive war-cry of truth against error, of righteousness against sin" (Abrahams). God's enemies are the enemies of Israel. When God arises against the hosts of Israel's enemies, they scatter as the darkness before the sunlight.

36. *unto the ten thousands of the thousands of Israel.* Heb. רִבְבוֹת אַלְפֵי יִשְׂרָאֵל. The second "thousands" is here equivalent to "families" or "clans." Ehrlich takes the whole phrase as a synonym of God—and renders, "O Thou Who art the ten thousands of the thousands of Israel"—a most appropriate invocation addressed to God as the Ark returned from victory; cf. II Kings II, 12 where Elijah is addressed as "the chariot of Israel, and the horsemen thereof"; or the Divine title, "the LORD of Hosts."

"Long after those desert days, a psalmist laid hold of the old prayer and offered it, as not antiquated yet by the thousand years that had intervened. 'Let God arise, and let His enemies be scattered; let them that hate Him flee before Him' (Psalm LXVIII, 1). We too may take up the immortal though ancient words, and, at the beginnings and endings of all our efforts, offer this old prayer—the

34 דֶּרֶךְ שְׁלֹשֶׁת יָמִים לְתוּר לָהֶם מְנוּחָה: וַעֲנַן יְהוָה
לה עֲלֵיהֶם יוֹמָם בְּנָסְעָם מִן־הַמַּחֲנֶה: ס וַיְהִי בִּנְסֹעַ
הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ו יְהוָה וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ
36 מְשַׂנְאֶיךָ מִפָּנֶיךָ: וּבְנֻחֹה יֹאמַר שׁוּבָה יְהוָה רִבְבוֹת
אַלְפֵי יִשְׂרָאֵל: פ

ט ובמחז ק v. 36. טן הפסכה v.36. 35. ה

went before them in the three days' journey. This is the rendering of the AV (and Seforno, Luzzatto), and is a departure from the RV which omits the words "in the," and thereby attaches an impossible meaning to the text.

34. *was over them by day.* This phrase, taken in conjunction with Psalm cv, 39, "He spread a cloud for a screen," would seem to indicate that the Cloud not only served the purpose of a signal but also of a shade, protecting the wanderers from the burning heat of the sun.

35–36. INVOCATION PRAYERS

These verses preserve the invocation prayers in connection with the going forward and the resting of the Ark in the wilderness; and we still feel the thrill of sacred enthusiasm that animated the men of old on hearing them. They are used to this day at the opening and closing of the Ark, whenever the Torah is read in the synagogue. These two verses are enclosed in inverted *Nuns*, to indicate either that they are not here in their original place (Talmud); or that they are taken from another source (possibly from "the Book of the Wars of the LORD," see XXI, 14) and form a distinct section, scroll, or even "book" of the Torah. Some of the Rabbis thought of the Book of Numbers as consisting of three parts (I–X, 34; X, 35, 36; XI–XXXVI), and, in consequence counted *seven* books of the Torah. Thus, according to Rabbi Johanan, "Wisdom hath hewn out her seven pillars" (Prov. IX, 1) referred to the *Seven* Books of the Torah.

35. *when the ark set forward.* The Ark going forward at the head of Israel's tribes typified God in front of His people protecting and helping them, and leading them on to final victory. "Through the wilderness Israel went, not

CHAPTER XI

11 1. And the people were as murmurers, speaking evil in the ears of the LORD: and when the LORD heard it, his anger was kindled; and the fire of the LORD burnt among them, and devoured in the uttermost part of the camp. 2. And the people cried unto Moses; and Moses prayed unto the LORD, and the fire abated. 3. And the name of that place was called Taberah: because the fire of the LORD burnt among them.

4. And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 5. We remember the fish, which

friend, saying, Go and seek mercy from my father for me."

abated. Went out.

3. *Taberah. i.e.* "Burning."

4–35. "THE GRAVES OF LUST"

4. *and the mixed multitude.* The Heb. form is a contemptuous term denoting a number of people gathered together from all quarters, a rabble, or riff-raff. It is identical with the mixed multitude (Exod. XII, 38) of aliens who had attached themselves to the Israelites and accompanied them out of Egypt.

fell a lusting. Began to have a strong craving for flesh food.

the children of Israel also wept. Discontent, like sin, is contagious. "They were not so much suffering as seeking for some pretext for grumbling" (Sifri).

5. *we remember.* "The natural dainties of Egypt are set forth in this passage with the fulness and relish which bespeak personal experience" (Speaker's Bible). These words enable us clearly to see into those slave souls who preferred the garlic of Egypt to the bread of freedom.

Cap. XI. יא

א וַיְהִי הָעָם כְּמִתְאֲנְנִים רַע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיִּחַר
אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ יְהוָה וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה׃
2 וַיִּצְעַק הָעָם אֶל־מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל־יְהוָה וַתִּשְׁקַע
3 הָאֵשׁ׃ וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַּבְעֵרָה כִּי־בָעֲרָה בָם
4 אֵשׁ יְהוָה׃ וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ
ה וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בָּשָׂר׃ זָכַרְנוּ
אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חִנָּם אֵת הַקִּשֻּׁאִים וְאֵת

יא 4. v. א מזה

prayer which asked for a Divine Presence in the incipiency of our efforts, and the prayer which asked for a Divine Presence on the completion of our work " (Maclaren).

Chapter XI

Murmurings and Rebellions

This and the following three chapters deal with the successive rebellions of the People after their departure from Sinai that resulted in their being excluded from the Promised Land.

1–3. At Taberah

1. *as murmurers.* Rebellious and complaining, instead of bearing their troubles in a spirit of trustful dependence upon God.

the fire of the Lord. The punishment was swift and terrible. It may either have been lightning (Job I, 16), a miraculous outburst of flame (Lev. x, 2), or an ordinary conflagration that, occurring immediately upon the offence, was regarded as a just retribution.

2. *unto Moses ; and Moses prayed.* The Midrash says, " It may be likened unto an earthly king who was angry with his son. What did the son do ? He went to his father's

we did eat in Egypt for nought ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick : 6. but now our soul is dried away ; there is nothing at all : we have nought save this manna to look to. 7. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. 8. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it : and the taste of it was as the taste of cakes baked with oil. 9. And when the dew fell upon the camp in the night, the manna fell upon it. 10. And Moses heard the people weeping throughout their families, every man at the door of his tent : and the anger of the LORD was kindled greatly ; 11. and Moses was displeased. And Moses said unto the LORD, Wherefore hast thou evil entreated thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? 12. Have I conceived all this people ? have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which thou swarest unto their fathers ? 13. Whence should I have flesh to give unto all this people ? for they weep unto me,

wherefore have I not found favour in thy sight. "This is the language of despair, not the murmuring of unbelief ; it is addressed to God for the purpose of entreating help and deliverance from Him " (Keil).

הָאֲבִטִּחִים וְאֶת־הֶחָצִיר וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים׃
6 וְעַתָּה נַפְשֵׁנוּ יְבֵשָׁה אֵין כֹּל בִּלְתִּי אֶל־הַמָּן עֵינֵינוּ׃ 7 וְהַמָּן
כִּזְרַע־גַּד הוּא וְעֵינוֹ כְּעֵין הַבְּדֹלַח׃ 8 שָׁטוּ הָעָם וְלָקְטוּ
וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדֹכָה וּבִשְּׁלוּ בַּפָּרוּר וְעָשׂוּ אֹתוֹ
9 עֻגֹת וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן׃ וּבְרֶדֶת הַטַּל
י עַל־הַמַּחֲנֶה לָיְלָה יֵרֵד הַמָּן עָלָיו׃ וַיִּשְׁמַע מֹשֶׁה אֶת־
הָעָם בֹּכֶה לְמִשְׁפְּחֹתָיו אִישׁ לְפֶתַח אָהֳלוֹ וַיִּחַר־אַף יְהוָה
11 מְאֹד וּבְעֵינֵי מֹשֶׁה רָע׃ וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה
הָרֵעֹתָ לְעַבְדֶּךָ וְלָמָּה לֹא־מָצָאתִי חֵן בְּעֵינֶיךָ לָשׂוּם אֶת־
12 מַשָּׂא כָּל־הָעָם הַזֶּה עָלָי׃ הֲאָנֹכִי הָרִיתִי אֶת כָּל־הָעָם
הַזֶּה אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ
כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ
13 לַאֲבֹתָיו׃ מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ
14 עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃ לֹא־אוּכַל אָנֹכִי

חסר א v. 11.

for nought. Classical writers attest that in Egypt fish was to be had in abundance and was incredibly cheap.

7. *coriander seed.* About the size of a pepper-corn; Exod. xvi, 31.

as the appearance of bdellium. See Gen. ii, 12. The manna is said to have been white. The comparison probably turns on the *shining* or *sparkling* nature of the bdellium.

8. *as the taste of cakes baked with oil.* lit. "something juicy made with oil." In Exod. xvi, 31, it is said to have tasted like wafers made with honey, the "oily" taste no doubt coming to it after it had been ground and beaten.

10–15. Moses' Discouragement and Complaint

10. *throughout their families.* The weeping was general and unconcealed.

11. *evil entreated.* Dealt ill with.

saying, Give us flesh, that we may eat. 14. I am not able to bear all this people alone, because it is too heavy for me. 15. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16. And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. 17. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. 18. And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. 19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20. but a whole month,

with thee. Endowed with a portion of Moses' prophetic power, their influence in the camp would silence the murmurings and help towards putting an end to dejection and faithlessness.

18. *sanctify yourselves.* Fit yourselves to receive the promised gift of God.

against to-morrow. In readiness for to-morrow.

טו לְבַדִּי לָשֵׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי: וְאִם־
כָּכָה ו אַתְּ־עֹשֶׂה לִי הָרְגֵנִי נָא הָרֹג אִם־מָצָאתִי חֵן בְּעֵינֶיךָ
וְאַל־אֶרְאֶה בְרָעָתִי: פ
16 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפָּה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי
יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלָקַחְתָּ
17 אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ: וְיָרַדְתִּי וְדִבַּרְתִּי
עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם
18 וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא־תִשָּׂא אַתָּה לְבַדֶּךָ: וְאֶל־
הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וַאֲכַלְתֶּם בָּשָׂר כִּי בְכִיתֶם
בְּאָזְנֵי יְהוָה לֵאמֹר מִי יַאֲכִלֵנוּ בָשָׂר כִּי־טוֹב לָנוּ בְּמִצְרָיִם
19 וְנָתַן יְהוָה לָכֶם בָּשָׂר וַאֲכַלְתֶּם: לֹא יוֹם אֶחָד תֹּאכְלוּן
וְלֹא יוֹמַיִם וְלֹא ו חֲמִשָּׁה יָמִים וְלֹא עֲשָׂרָה יָמִים וְלֹא
כ עֶשְׂרִים יוֹם: עַד ו חֹדֶשׁ יָמִים עַד אֲשֶׁר־יֵצֵא מֵאַפְּכֶם וְהָיָה
לָכֶם לְזָרָא יַעַן כִּי־מְאַסְתֶּם אֶת־יְהוָה אֲשֶׁר בְּקִרְבְּכֶם

15. *my wretchedness. i.e.* the failure of his hopes and efforts; cf. the despairing complaint of Elijah in I Kings XIX, 4 and of Jeremiah in Jer. XV, 10. "*My wretchedness*: his failure to fulfil the task which he cannot abandon because God-given—a feeling of woe that arises whenever a spiritual leader toils vainly and wearily with the dull masses, to whom he is tied by feelings of love and duty" (Holzinger).

16–30. The Seventy Elders

16. *whom thou knowest to be the elders.* Ripe in years as well as qualified by their wisdom to share the burdens of leadership.

17. *the spirit which is upon thee.* Implying no diminution of the spiritual power of Moses, "even as a light that kindles other lights is not thereby dimmed" (Sifri).

until it come out at your nostrils, and it be loathsome unto you: because that ye have rejected the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt? 21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. 22. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23. And the LORD said unto Moses, Is the LORD'S hand waxed short? now shalt thou see whether my word shall come to pass unto thee or not. 24. And Moses went out, and told the people the words of the LORD: and he gathered seventy men of the elders of the people, and set them round about the Tent. 25. And the LORD came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more. 26. But there remained two men in the camp, the name

succession; they seem to be in perpetual light, and their night is as clear as day. This was the degree of prophetic excellence obtained by Moses, the greatest of the Prophets. Others perceive the prophetic flash at long intervals; this is the degree of most of the Prophets. By still others a flash of lightning is perceived only once during the whole night. This is the case of those of whom we are told, "They prophesied, but they did so no more."

21 וַתִּבְכּוּ לְפָנָיו לֵאמֹר לָמָּה זֶּה יָצָאנוּ מִמִּצְרָיִם: וַיֹּאמֶר
משֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רַגְלִי הָעָם אֲשֶׁר אָנֹכִי בְּקִרְבּוֹ
22 וְאַתָּה אָמַרְתָּ בָּשָׂר אֶתֵּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים: הֲצֹאן
וּבָקָר יִשָּׁחֵט לָהֶם וּמָצָא לָהֶם אִם אֶת־כָּל־דְּגֵי הַיָּם יֵאָסֵף
לָהֶם וּמָצָא לָהֶם: פ
23 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲיַד יְהוָה תִּקְצָר עַתָּה תִּרְאֶה
24 הֲיִקְרְךָ דְבָרִי אִם־לֹא: וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל־הָעָם אֶת
דִּבְרֵי יְהוָה וַיֶּאֱסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם
כה סְבִיבֹת הָאֹהֶל: וַיֵּרֶד יְהוָה | בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל
מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי
26 כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ: וַיִּשָּׁאֲרוּ שְׁנֵי
אֲנָשִׁים | בַּמַּחֲנֶה שֵׁם הָאֶחָד | אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵידָד

22. *to suffice them.* Moses expresses amazement at the Divine promise. His realization of the power of God fails for a moment. Scripture portrays Moses as but human!

23. *is the* LORD'S *hand waxed short.* *i.e.* is it too weak or powerless?

25. *in the cloud.* The symbol of His perpetual Presence with them.

they prophesied. A feeling of spiritual ecstasy and exaltation possessed them, causing them to break out into praises of God, and declaring His will and His goodness. By prophecy is here meant, not prediction of the future, but the power of instructing and admonishing the people with an authority that was recognised as having its source in God.

but they did so no more. "They prophesied that day but never after" (Sifri). They were not intended to be permanent sharers with Moses in his task of leadership. Maimonides compares the recipients of Divine revelations to men whose night is illumined by flashes of lightning. "To some it is given to behold the lightning flashes in rapid

of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent: and they prophesied in the camp. 27. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. 28. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. 29. And Moses said unto him, Art thou jealous for my sake? would God that all the LORD'S people were prophets, that the LORD would put his spirit upon them!*vii 30. And Moses gat him into the camp, he and the elders of Israel. 31. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. 32. And the people rose up all that day, and all the night, and all the next day, and gathered the quails: he that gathered least gathered ten homers: and they

31–34. FULFILMENT OF THE DIVINE PROMISE.

31. *from the sea.* Across the sea; probably the modern Gulf of Akaba.

and let them fall by the camp. The wind lessened, and the quails exhausted by their long flight across the sea fell down from the heights.

two cubits above the face of the earth. Flying at such a low height, they were easily netted.

32. *gathered.* They were arranged in heaps and spread out to be "cured" in the sun.

homers. A homer is about ten bushels.

וַתָּנַח עֲלֵהֶם הָרוּחַ וְהֵמָּה בַּכְּתֻבִים וְלֹא יָצְאוּ הָאֹהֱלָה׃
27 וַיִּתְנַבְּאוּ בַּמַּחֲנֶה׃ וַיָּרָץ הַנַּעַר וַיַּגֶּד לְמֹשֶׁה וַיֹּאמַר אֶלְדָּד
28 וּמֵידָד מִתְנַבְּאִים בַּמַּחֲנֶה׃ וַיַּעַן יְהוֹשֻׁעַ בִּן־נוּן מְשָׁרֵת
29 מֹשֶׁה מִבְחֻרָיו וַיֹּאמַר אֲדֹנִי מֹשֶׁה כְּלָאֵם׃ וַיֹּאמֶר לוֹ מֹשֶׁה
הַמְקַנֵּא אַתָּה לִי וּמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה
שביעי ל אֶת־רוּחוֹ עֲלֵיהֶם׃ וַיֵּאָסֵף מֹשֶׁה אֶל־הַמַּחֲנֶה הוּא וְזִקְנֵי
31 יִשְׂרָאֵל׃ וְרוּחַ נָסַע ו מֵאֵת יְהוָה וַיָּגָז שַׂלְיוֹ מִן־הַיָּם וַיִּטֹּשׁ
עַל־הַמַּחֲנֶה כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה
32 וּכְאַמָּתַיִם עַל־פְּנֵי הָאָרֶץ׃ וַיָּקָם הָעָם כָּל־הַיּוֹם הַהוּא וְכָל־
הַלַּיְלָה וְכָל יוֹם הַמָּחֳרָת וַיַּאַסְפוּ אֶת־הַשְּׂלָו הַמַּמְעִיט אָסַף
עֲשָׂרָה חֳמָרִים וַיִּשְׁטְחוּ לָהֶם שָׁטוֹחַ סְבִיבוֹת הַמַּחֲנֶה׃

יא .v השלו ק

26. *Eldad . . . Medad.* Two of the seventy elders had declined the honour and remained in the camp. They were nevertheless seized with the same ecstasy.

of them that were written. They belonged to those who were originally registered as being of the seventy elders.

27. *a young man.* lit. "the young man"; someone whose name was known but is not given here; possibly some servant of Moses.

28. *forbid them.* Restrain them from continuing their prophetic efforts. He feared that the honour and authority of Moses would be diminished by men prophesying who had not received the spirit from Moses.

29. *would God that all the* LORD'S *people were prophets.* This one saying proves the incomparable greatness of Moses' character. He loves his people more than himself. When a man is really great and good he longs that all should be as he is, and better. So far from being displeased with Eldad and Medad, he yearned for all Israel, elders or not, without the camp or within, to receive the Divine spirit. "Moses expresses the conviction which is true for all time, that the possession of the spirit is not confined to particular persons or classes" (McNeile).

spread them all abroad for themselves round about the camp. 33. While the flesh was yet between their teeth, ere it was chewed, the anger of the LORD was kindled against the people, and the LORD smote the people with a very great plague. 34. And the name of that place was called Kibroth-hattaavah: because there they buried the people that lusted. 35. From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

CHAPTER XII

12 1. And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married: for he had married a Cushite woman. 2. And they said, Hath the LORD indeed spoken only with Moses? hath he not spoken also with us? And the LORD heard it. 3. Now the

the Cushite woman. The wife in question is held by some to be Zipporah. She was from Midian, which is a synonym of Cushan (Habak. III, 7). It is now definitely known that there was a North Arabian people called "Kusi." Others take the word *Cushite* in the usual sense of "Ethiopian." In that case, (the second) marriage of Moses with a South Egyptian woman was the occasion of complaint by Miriam and Aaron. Further details are not given, which fact led legend to step in and fill in the gap, and supply a reason that would serve as the connection between *v.* 1 and 2. (Guedemann traces the growth of that legend in a masterly study in the *Monatschrift* for 1870).

2. *only with Moses.* Having spoken ill of Moses and thus belittled his importance, they asked, "Has Moses a monopoly of Divine communications? Can we not claim equality with him"?

33 הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם טֶרֶם יִכָּרֵת וְאַף יְהוָה חָרָה בָּעָם
34 וַיַּךְ יְהוָה בָּעָם מַכָּה רַבָּה מְאֹד: וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם
הַהוּא קִבְרוֹת הַתַּאֲוָה כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים:
לה מִקִּבְרוֹת הַתַּאֲוָה נָסְעוּ הָעָם חֲצֵרוֹת וַיִּהְיוּ בַּחֲצֵרוֹת: פ

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יב א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל־אֹדֹת הָאִשָּׁה הַכֻּשִׁית
2 אֲשֶׁר לָקָח כִּי־אִשָּׁה כֻשִׁית לָקָח: וַיֹּאמְרוּ הֲרַק אַךְ־בְּמֹשֶׁה
3 דִּבֶּר יְהוָה הֲלֹא גַם־בָּנוּ דִבֵּר וַיִּשְׁמַע יְהוָה: וְהָאִישׁ

33. *very great plague.* Their passionate lust was gratified, but the surfeit killed them; see Psalm LXXVIII, 26–31; CVI, 13–15.

34. *Kibroth-hattaavah.* That is, "The graves of lust."

35. *and they abode at Hazeroth.* The site has not been identified.

Chapter XII

Miriam and the Vindication of Moses

Moses bore with resignation the complaints and murmurings of his People, and—as we shall see—their alternate cowardice and foolhardiness. His foes were also of his own household. This chapter tells how his only brother and only sister offended against him.

1. *spake against Moses.* Miriam seems to have been the instigator of the evil speaking against Moses. The story of Miriam in Scripture is brief, but memorable. She first appears during the Oppression in Egypt, guarding the ark of bulrushes in which Moses was saved from destruction. Then many years later at the crossing of the Red Sea, she led the women's refrain, 'Sing unto the Lord, for He hath triumphed gloriously.' Because of the merit of Miriam—says Jewish legend—a Well accompanied the Israelites on their wanderings till the day of her death. It is a spiritual tragedy that such a prophetic soul should have been guilty of an offence deserving the dire punishment recorded in this chapter.

man Moses was very meek, above all the men which were upon the face of the earth. 4. And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out. 5. And the LORD came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth. 6. And he said, Hear now my words: if there be a prophet among you, I the LORD will make myself known unto him in a vision, I will speak with him in a dream. 7. My servant Moses is not so; he is faithful in all mine house: 8. with him will I speak mouth to mouth,

I will speak. Better, *I speak.*

in a vision ... dream. "With some of the higher Prophets, such as Jeremiah, dreams as a source of revelation fell into complete disrepute" (Gray).

7. *faithful in all mine house.* Found worthy of God's confidence in everything appertaining to the guidance of the House of Israel. Moses is pre-eminent among the Prophets. While other Prophets chiefly warned their own generation and comforted them with blessings in the remote future, Moses addresses all times, communicating to them everlasting statutes and laws for all generations.

8. *mouth to mouth.* The same as "face to face" (Deut. XXXIV, 10). These phrases denote figuratively "the clearest, most direct, and most simple communication, the figure being taken from the way in which men communicate to each other things which they desire to be clearly understood and to leave no doubt as to their truth or meaning" (Friedlander).

מֹשֶׁה עָנָו מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃ ס
4 וַיֹּאמֶר יְהוָה פִּתְאֹם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם
ה צְאוּ שְׁלָשְׁתְּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלָשְׁתָּם׃ וַיֵּרֶד
יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֹד פֶּתַח הָאֹהֶל וַיִּקְרָא אַהֲרֹן וּמִרְיָם
6 וַיֵּצְאוּ שְׁנֵיהֶם׃ וַיֹּאמֶר שִׁמְעוּ־נָא דְבָרָי אִם־יִהְיֶה נְבִיאֲכֶם
7 יְהוָה בַּמַּרְאָה אֵלָיו אֶתְוַדָּע בַּחֲלוֹם אֲדַבֶּר־בּוֹ׃ לֹא־כֵן
8 עַבְדִּי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא׃ פֶּה אֶל־פֶּה אֲדַבֶּר־
בּוֹ וּמַרְאֶה וְלֹא בְחִידֹת וּתְמֻנַת יְהוָה יַבִּיט וּמַדּוּעַ לֹא

יב .3 v. עטנ ק

and the LORD *heard it.* God said, Moses is very meek and pays no heed to the injustice meted out to him. I will therefore defend him (Midrash).

3. *now the man Moses was very meek.* These words explain how it was that Moses took no steps to vindicate himself.

"There is about these words, as also about the passages in which Moses no less equivocally records his own faults (xx, 12f; Exod. iv, 22f; Deut. i, 37) that simplicity which is witness at once to their genuineness and inspiration. The Heb. word for *meek* (ענו) occurs frequently in the Psalms, and as here is applied by the writers to themselves; cf. Psalm x, 17 and Psalm xxii, 27" (Speaker's Bible).

4. *suddenly.* Reproof and retribution followed without delay.

5. *both came forth.* They were separated from Moses, because a man's whole praise may only be uttered in his absence (Sifri). This praise is given in *v.* 7, 8.

6. *if there be a prophet among you.* Better, *if there be a prophet of the* LORD *among you.* This is the translation required by the Heb. idiom (also used in Lev. xxvi, 42, Song of Songs, i, 15).

I the LORD *will make.* Better, *I make*; omitting "the LORD."

even manifestly, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses? 9. And the anger of the LORD was kindled against them; and he departed. 10. And the cloud removed from over the Tent; and, behold, Miriam was leprous, as white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. 11. And Aaron said unto Moses, Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned. 12. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. 13. And Moses cried unto the LORD, saying, Heal her, O God, I beseech thee.*m. 14. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she shall be brought in again. 15. And Miriam was shut up

heal her, O God, I beseech thee. This prayer is a model of brevity. It says so much in five of the simplest, shortest Hebrew words!

14. ***be ashamed seven days.*** Would not a father's putting his daughter to shame before all the world entail her retirement for seven days at least? How much more, when her Heavenly Father has seen fit to inflict a public punishment upon Miriam, should she be shut away for at least a similar period!

9 וַיִּרְאֶתֶם לְדַבֵּר בְּעַבְדִּי בְּמֹשֶׁה: וַיִּחַר־אַף יְהוָה בָּם
י וַיֵּלְךְ: וְהֶעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֹרַעַת כַּשָּׁלֶג
11 וַיִּפֶן אַהֲרֹן אֶל־מִרְיָם וְהִנֵּה מְצֹרָעַת: וַיֹּאמֶר אַהֲרֹן אֶל
משֶׁה בִּי אֲדֹנִי אַל־נָא תָּשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאַלְנוּ
12 וַאֲשֶׁר חָטָאנוּ: אַל־נָא תְהִי כַּמֵּת אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם
13 אִמּוֹ וַיֵּאָכֵל חֲצִי בְשָׂרוֹ: וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל
נָא רְפָא נָא לָהּ: מפטיר
14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאָבִיהָ יָרֹק יָרַק בְּפָנֶיהָ הֲלֹא
תִכָּלֵם שִׁבְעַת יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה

not in dark speeches. The Talmud expresses this distinction by comparing the vision received by Moses to the reflection given out by a bright mirror (אספקלריא מאירה), whilst the visions of other Prophets were like the blurred images produced by a dim mirror.

the similitude of the LORD. A departure from the RV. Not the essential nature of God which no man can see, but the similitude in which for the time it pleased Him to veil His glory; as, *e.g.* the burning bush.

9. *he departed.* As a judge departs after trying and convicting evil-doers.

10. *Miriam was leprous.* Aaron was exempted from punishment, as he was merely drawn into this attack on his brother. Leprosy was regarded as the Providential punishment for slander (מצורע, מוציא שם רע), the slanderer being a moral leper.

11. *Oh my lord.* Aaron now feels humbled and speaks to Moses as to a superior.

lay not, I pray thee, sin upon us. Do not bring upon us the *consequences* of our sin.

12. *as one dead.* "Let us not bear the penalty of this wicked folly we have committed. Let her not turn like a corpse, like one born with a body half wasted" (Moffatt).

13. *Moses cried unto the* LORD. Showing fullest forgiveness for both, and sincerest pity for his smitten sister.

without the camp seven days: and the people journeyed not till Miriam was brought in again. 16. And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

For the Lesson from the Prophets, Zechariah II, 14–IV, 7, *see* The Haftorahs, p. 390
For the Blessings before and after the Haftorah, see p. 368

טו וְאַחַר תֵּאָסֵף׃ וַתִּסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים
16 וְהָעָם לֹא נָסַע עַד־הֵאָסֵף מִרְיָם׃ וְאַחַר נָסְעוּ הָעָם מֵחֲצֵרוֹת
וַיַּחֲנוּ בְּמִדְבַּר פָּארָן׃

15. *without the camp.* As was the case with lepers.

till Miriam was brought in again. This was done out of deference to Miriam. "Miriam waited for her brother Moses one hour, as it is said 'And his sister stood afar off to know what would be done to him' (Exod. II, 4). In return for this sisterly act, the people of Israel waited for Miriam seven days in the desert" (Talmud).

16. *from Hazeroth.* See XI, 35.

wilderness of Paran. See X, 12.

IV. SHELACH LECHA

CHAPTER XIII

13 1. And the LORD spake unto Moses, saying,
2. Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.
3. And Moses sent them from the wilderness of Paran according to the commandment of the LORD: all of them men who were heads of the

is entirely against the possibility of conquest, threatens to demoralise the people by fear.

The incident of the Spies is the turning-point in the lives of all those that had been born in slavery. By the cowardice and murmurings with which they receive the report of the Spies, they show themselves unfit for the tasks of a free nation. They must die in the Wilderness. During thirty-eight years of wandering, a new generation that knew not Egypt was to be reared, in hardship and freedom, for the conquest and possession of the Promised Land.

XIII, 1–24. THE MISSION OF THE SPIES

2. *send thou men.* Heb. *shelach lecha;* lit. "send for thyself." The Rabbis stress the word *lecha,* "for thyself," and make it imply, "If thou wishest to send spies, do so."

of every tribe. In order that the whole people might share in the interest and responsibility of the enterprise.

a prince. Not the same princes that took the leading part in the census (1, 5), but men of importance, capable of grappling with so trying a task.

CAP. XIII. יג

פ פ פ לז 37

יג 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ
אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד
3 אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם: וַיִּשְׁלַח
אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי יְהוָה כֻּלָּם אֲנָשִׁים

יג 2. v. קמץ מרק

IV. SHELACH LECHA

(CHAPTERS XIII–XV)

THE SPIES AND THEIR REPORT

According to some scholars, the victory of the Israelites over the king of Arad in the extreme south of Canaan, recorded in XXI, 1–3, took place at this stage. The Israelites inflicted an annihilating defeat on the enemy, and called his territory *Hormah*, lit. "utter destruction." So striking had been their success, that Moses deemed the moment ripe for undertaking the conquest of the Holy Land from this advanced station of their march. As reported in Deut. I, 22, the Israelites then came to Moses, saying, "Let us send men before us that they may search the land for us." And they would have succeeded in forcing their way into the heart of Canaan, if they had been animated by the high courage required for such an enterprise. This and the following chapter relate that such was far from being the case. Twelve men are sent to explore the land, and learn its character and that of the inhabitants. After forty days they return. The "majority report," which

children of Israel. 4. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. 5. Of the tribe of Simeon, Shaphat the son of Hori. 6. Of the tribe of Judah, Caleb the son of Jephunneh. 7. Of the tribe of Issachar, Igal the son of Joseph. 8. Of the tribe of Ephraim, Hoshea the son of Nun. 9. Of the tribe of Benjamin, Palti the son of Raphu. 10. Of the tribe of Zebulun, Gaddiel the son of Sodi. 11. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. 12. Of the tribe of Dan, Ammiel the son of Gemalli. 13. Of the tribe of Asher, Sethur the son of Michael. 14. Of the tribe of Naphtali, Nahbi the son of Vophsi. 15. Of the tribe of Gad, Geuel the son of Machi. 16. These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua. 17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way into the South, and go up into the mountains: 18. and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, whether they be few or many; 19. and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether

within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean; the steppe region which forms the transition to the true desert.

the mountains. The hill-country in Southern Palestine.

4 רְאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה׃ וְאֵלֶּה שְׁמוֹתָם לְמַטֵּה רְאוּבֵן
ה שַׁמּוּעַ בְּזַכּוּר׃ לְמַטֵּה שִׁמְעוֹן שָׁפָט בְּזַחוּרִי׃ לְמַטֵּה
6 יְהוּדָה כָּלֵב בְּיפֻנֶּה׃ לְמַטֵּה יִשָּׂשכָר יִגְאָל בְּיוֹסֵף׃
7 לְמַטֵּה אֶפְרַיִם הוֹשֵׁעַ בִּנּוּן׃ לְמַטֵּה בִנְיָמִן פַּלְטִי בְּרָפוּא׃
8 לְמַטֵּה זְבוּלֻן גַּדִּיאֵל בְּסוֹדִי׃ לְמַטֵּה יוֹסֵף
9 לְמַטֵּה מְנַשֶּׁה גַּדִּי בְּסוֹסִי׃ לְמַטֵּה דָן עַמִּיאֵל בְּגְמַלִּי׃
10 לְמַטֵּה אָשֵׁר סְתוּר בְּמִיכָאֵל׃ לְמַטֵּה נַפְתָּלִי נַחְבִּי
11 בְּוָפְסִי׃ לְמַטֵּה גָד גְּאוּאֵל בְּמָכִי׃ אֵלֶּה שְׁמוֹת
12 הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיְקָרָא
13 מֹשֶׁה לְהוֹשֵׁעַ בִּן־נוּן יְהוֹשֻׁעַ׃ וַיִּשְׁלַח אֹתָם מֹשֶׁה לָתוּר
אֶת־אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה בַּנֶּגֶב וַעֲלִיתֶם
14 אֶת־הָהָר׃ וּרְאִיתֶם אֶת־הָאָרֶץ מַה־הִוא וְאֶת־הָעָם הַיֹּשֵׁב
15 עָלֶיהָ הֶחָזָק הוּא הָרָפֶה הַמְעַט הוּא אִם־רָב׃ וּמָה הָאָרֶץ
אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הַטּוֹבָה הִוא אִם־רָעָה וּמָה הֶעָרִים

v. 8. קמץ בטרחא

4. *their names.* Read the note on I, 15 as to the importance of the names in Numbers. In the list before us, several of the names are abbreviated forms; *e.g.* Palti from Paltiel, Gaddi from Gaddiel, and Gemalli from Gamaliel.

16. *Moses called Hoshea . . . Joshua.* Better, *and Moses had called Hoshea the son of Nun Joshua.* The change had already been made at the time of the victory over Amalek, Exod. XVII, 9f. Hoshea signifies, "He has helped." Moses, by prefixing to it a letter of the Divine Name, changed it to Joshua, Heb. *Yehoshua, i.e.* "He will help," at the same time indicating the Source of salvation. According to the Midrash, however, Moses here pronounced over Joshua the prayer, "May God deliver thee from the counsel of the Spies."

17. *the South.* Better, *the Negeb;* lit. "the dry land;" southern Canaan, extending northward from Kadesh to

in camps, or in strong holds ; 20. and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.*ii 21. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entering in of Hamath. 22. And they went up into the South, and came unto Hebron ; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) 23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two ; they brought also of the pomegranates, and of the figs. 24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence. 25. And they returned from spying out the land at the end of forty days. 26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel,

before Zoan. A city of great antiquity, older than 2000 B.C.E., and rebuilt in the beginning of the Nineteenth Egyptian Dynasty.

23. *valley.* Heb. *nachal*, denotes a stream and the gorge through which it flows—a wady.

Eshcol. lit. " cluster."

כ אֲשֶׁר־הוּא יוֹשֵׁב בָּהּ הֲבִמַּחֲנִים אִם בְּמִבְצָרִים: וּמָה
הָאָרֶץ הַשְּׁמֵנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן
וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי
שני 21 עֲנָבִים: וַיַּעֲלוּ וַיָּתֻרוּ אֶת־הָאָרֶץ מִמִּדְבַּר־צִן עַד־רְחֹב לְבֹא
22 חֲמָת: וַיַּעֲלוּ בַנֶּגְבָּה וַיָּבֹא עַד־חֶבְרוֹן וְשָׁם אֲחִימַן שֵׁשַׁי
וְתַלְמַי יְלִידֵי הָעֲנָק וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי צֹעַן
23 מִצְרָיִם: וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל וַיִּכְרְתוּ מִשָּׁם וְמוֹרָה
וְאֶשְׁכֹּול עֲנָבִים אֶחָד וַיְשָׂאֻהוּ בַמּוֹט בִּשְׁנָיִם וּמִן־הָרִמֹּנִים
24 וּמִן־הַתְּאֵנִים: לַמָּקוֹם הַהוּא קָרָא נַחַל אֶשְׁכֹּול עַל אֹדוֹת
כה הָאֶשְׁכּוֹל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל: וַיָּשֻׁבוּ מִתּוּר
26 הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם: וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־
אַהֲרֹן וְאֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר פָּארָן קָדֵשָׁה

v. 22. סבדין ויבאו

20. *of the fruit.* As a tangible confirmation of their testimony.

the time of the firstripe grapes. The end of July or beginning of August.

21. *the wilderness of Zin.* NE of the wilderness of Paran, and therefore the southern boundary of Canaan.

unto Rehob. In the north of the land, at the base of Mount Hermon, near the sources of the Jordan.

the entering in of Hamath. *i.e.* the entrance to Hamath; the narrow pass between Mount Hermon and the Lebanon, often spoken of in Scripture as the northernmost border of the Holy Land (xxxiv, 8).

22. *Ahiman, Sheshai and Talmai.* Probably the names of clans, since we meet these names in the time of Joshua (Josh. xv, 14).

Anak. lit. "neck"; the natives of the Negeb seem to have been very tall and lank, a fact that gave rise to the tradition that they were the remnants of a race of giants.

unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. 27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. 28. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the children of Anak there. 29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains: and the Canaanite dwelleth by the sea, and along by the side of Jordan. 30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. 31. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32. And they brought up an evil report of the land which they had spied out unto the

given place to Caleb as the one more likely to be listened to in the then temper of the people.

before Moses. Better, *toward Moses* (AJ); he restored silence so that Moses might be heard.

we are well able to. lit. "we shall certainly."

32. *an evil report of the land.* "The punishment that God brought upon Miriam was meant as a lesson of the severity with which God punishes slander. Her experience, nevertheless, did not awe the sinful men who, shortly after that incident, made an evil report of the Promised Land, and by their wicked tongues stirred up the whole people in rebellion against God, so that they desired rather to return to Egypt than enter Palestine" (Midrash).

וַיָּשִׁיבוּ אֹתָם דָּבָר וְאֶת־כָּל־הָעֵדָה וַיַּרְאוּם אֶת־פְּרִי הָאָרֶץ׃
27 וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם
28 זָבַת חָלָב וּדְבַשׁ הִוא וְזֶה־פִּרְיָהּ׃ אֶפֶס כִּי־עַז הָעָם הַיֹּשֵׁב
בָּאָרֶץ וְהֶעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלִדֵי הָעֲנָק רָאִינוּ
29 שָׁם׃ עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי
ל יוֹשֵׁב בָּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן׃ וַיַּהַס
כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֹה נַעֲלֶה וְיָרַשְׁנוּ אֹתָהּ
31 כִּי־יָכוֹל נוּכַל לָהּ׃ וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא
32 נוּכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ׃ וַיֹּצִיאוּ דִּבַּת
הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ

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30. ס׳ רמז לדעת קצת מפרשים

25–33. The Report of the Spies

26. *Kadesh.* Was for many years the seat of encampment for the tribes during the wanderings, and the starting-point for the final march into Canaan. It has been identified with the modern Ain Kadis ("Holy Spring"). "Out from the barren and desolate stretch of the burning desert-waste we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. Running water gurgled under the waving grass" (Trumbull).

27. *it floweth with milk and honey.* "Pursuing the tactics of slanderers, they began by extolling the land, so as not to arouse, by too unfavourable a report, the suspicion of the people; and knowing also that no report has a chance of being accepted, unless it contains some fragment of truth" (Talmud).

28. *howbeit.* Now comes the discouraging announcement of the impossibility of its conquest.

29. *Amalek,* . . . . . *Hittite.* See note at the end of the chapter.

30. *Caleb stilled the people.* In the next chapter (XIV, 6, 30) Joshua is associated with Caleb in his opposition to the ten faithless men. Being the attendant of Moses, he may have

children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. 33. And there we saw the giants, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

CHAPTER XIV

14 1. And all the congregation lifted up their voice, and cried; and the people wept that night. 2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we

themselves in Canaan. At the time of the Israelitish Conquest the land was inhabited by a mixture of tribes. Of these, the principal were the Canaanites (*i.e.* probably 'Lowlanders'), dwelling in the Maritime Plain and the Valley of the Jordan; the Hittites and the Jebusites in the south, in what was afterwards called Judea; the Hivites to the north of these, in what came to be known as Samaria; and, still further north, the Perizzites. The Amorites (*i.e.* probably, the 'Highlanders') were found in the north, and also in the south, to the east of the Jordan. The Philistines had obtained a settlement in the southern part of the Maritime Plain.

CHAPTER XIV, 1–10. PANIC, WAILING AND REBELLION

1. *wept that night.* "When the sound of their weeping reached heaven, God said: 'Ye weep now without cause; the time will come when ye shall have good cause to weep on this day.' It was then decreed that the Temple be destroyed on this same day, the ninth day of Ab; so that it became forever a day of tears" (Talmud).

אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא
וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת: וְשָׁם רָאִינוּ
אֶת־הַנְּפִילִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וַנְּהִי בְעֵינֵינוּ כַּחֲגָבִים
וְכֵן הָיִינוּ בְּעֵינֵיהֶם:

Cap. XIV. יד

יד א וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בַּלַּיְלָה

that eateth up the inhabitants thereof. That does not produce enough to support them; cf. Ezekiel xxxvi, 8, 11–14, 30 (Gray).

33. *the Nephilim.* The primeval giants mentioned in Gen. vi, 4. The Spies use that name to heighten the effect of their description of the invincibility of the sons of Anak (W. H. Green).

so we were in their sight. Or, "so must we have been in their sight." Those who are in their own eyes as grasshoppers assume, and rightly so, that others have a similar estimate of them.

The Spies traversed the entire land from south to north. The length of the Holy Land is about 180 miles, and its average breadth between the Mediterranean Sea and the River Jordan, about 40 miles. The country may be regarded as consisting of three strips running north and south. There is (1) the Maritime Plain extending inwards from the coast to a distance of from 4 to 15 miles. It is very fertile. It includes the famous Plain of Sharon and the Lowlands of the Philistines. (2) Behind this Maritime Plain, and parallel to it, rises the 'Hill Country,' the backbone of the Holy Land. On the east, it falls precipitously down to (3) the Valley of the Jordan and the Dead Sea. Across these lie the Highlands of Gilead and Moab, the modern Transjordania.

In the monumental records, the country is called 'the land of the Canaanites,' or the 'land of the Amorites'; from which it may be inferred that these were the tribes originally inhabiting it. At a very early period the Hittites, who formed a powerful kingdom to the north, established

had died in the land of Egypt! or would God we had died in this wilderness! 3. And wherefore doth the LORD bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return into Egypt? 4. And they said one to another, Let us make a captain, and let us return into Egypt. 5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes: 7. and they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land.*iii 8. If the LORD delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. 9. Only rebel not against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and the LORD is with us: fear them not. 10. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tent of meeting unto all the children of Israel.

The word לחמנו ("our bread") may refer to the manna, and סר צלם, lit. "their shadow is removed from over them," to the melting of the manna at noonday (Exod. XVI, 21). The meaning of the passage would then be: "Fear not the people of the land, for they are like the manna when the shadows pass, *i.e.* when the sun has come out. There is then no manna left. The LORD is with us: our enemies shall melt away—fear them not" (Ephraim Lenczic).

2 הַהִוא: וַיִּלֹּנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ
אֲלֵהֶם כָּל־הָעֵדָה לוּ־מַתְנוּ בְּאֶרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר
3 הַזֶּה לוּ־מָתְנוּ: וְלָמָּה יְהוָה מֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת
לִנְפֹּל בַּחֶרֶב נָשֵׁינוּ וְטַפֵּנוּ יִהְיוּ לָבַז הֲלוֹא טוֹב לָנוּ שׁוּב
4 מִצְרָיְמָה: וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו נִתְּנָה רֹאשׁ וְנָשׁוּבָה
ה מִצְרָיְמָה: וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם לִפְנֵי כָּל־קְהַל
6 עֲדַת בְּנֵי יִשְׂרָאֵל: וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה מִן
7 הַתָּרִים אֶת־הָאָרֶץ קָרְעוּ בִגְדֵיהֶם: וַיֹּאמְרוּ אֶל־כָּל־עֲדַת
בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ
שלישי 8 טוֹבָה הָאָרֶץ מְאֹד מְאֹד: אִם־חָפֵץ בָּנוּ יְהוָה וְהֵבִיא
אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וּנְתָנָהּ לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבַת חָלָב
9 וּדְבָשׁ: אַךְ בַּיהוָה אַל־תִּמְרֹדוּ וְאַתֶּם אַל־תִּירְאוּ אֶת־עַם
הָאָרֶץ כִּי לַחְמֵנוּ הֵם סָר צִלָּם מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ אַל־
י תִּירָאֻם: וַיֹּאמְרוּ כָּל־הָעֵדָה לִרְגֹם אֹתָם בָּאֲבָנִים וּכְבוֹד
יְהוָה נִרְאָה בְאֹהֶל מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל: ס

4. *let us make ▪ captain.* Heb. נתנה ראש ; also in Neh. IX, 17. Ehrlich is inclined to see in this phrase an idiomatic expression like נתן קול, and he translates, " let us *set our mind* to return to Egypt."

5. *fell on their faces.* Overwhelmed by sorrow and shame.

6. *rent their clothes.* As at the news of some family bereavement or terrible calamity.

8. *if the* LORD *delight in us.* If they did nothing to alienate God's favour.

9. *for they are bread for us.* lit. " they are our bread " ; *i.e.* we shall easily destroy them.

their defence. lit. " their shadow " ; a common metaphor of great significance in a hot country (McNeile).

11. And the LORD said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? 12. I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. 13. And Moses said unto the LORD, Then the Egyptians shall hear it; for thou broughtest up this people in thy might from among them; 14. and they will tell it to the inhabitants of this land: they have heard that thou LORD art in the midst of this people; for thou LORD art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night. 15. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, 16. Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. 17. And now, I pray thee, let the power of the Lord be great, according as thou hast spoken,

themselves, they must at last fulfil the chosen and holy purposes of God" (Montefiore). Moses then pleads with God to spare His people out of regard for His own self-revealed Thirteen Attributes of Divine Mercy and Forgiveness, enumerated in Exod. XXXIV, 6–7 and reproduced here; see *Exodus*, 392–394. In Exod. God is spoken of as רב חסד ואמת, "abounding in lovingkindness and truth," to teach mortals that in our dealings with fellow mortals "lovingkindness" must precede "truth." Speak the truth to your fellow men by all means, but be quite sure that you

11 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה וְעַד־
אָנָה לֹא־יַאֲמִינוּ בִי בְּכֹל הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ׃
12 אַכֶּנּוּ בַדֶּבֶר וְאוֹרִשֶׁנּוּ וְאֶעֱשֶׂה אֹתְךָ לְגוֹי־גָּדוֹל וְעָצוּם
13 מִמֶּנּוּ׃ וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי־הֶעֱלִיתָ
14 בְכֹחֲךָ אֶת־הָעָם הַזֶּה מִקִּרְבּוֹ׃ וְאָמְרוּ אֶל־יוֹשֵׁב הָאָרֶץ
הַזֹּאת שָׁמְעוּ כִּי־אַתָּה יְהוָה בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עַיִן
בְּעַיִן נִרְאָה ׀ אַתָּה יְהוָה וַעֲנָנְךָ עֹמֵד עֲלֵהֶם וּבְעַמֻּד עָנָן
טו אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד אֵשׁ לָיְלָה׃ וְהֵמַתָּה
אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ אֶת־
16 שִׁמְעֲךָ לֵאמֹר׃ מִבִּלְתִּי יְכֹלֶת יְהוָה לְהָבִיא אֶת־הָעָם
17 הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר׃ וְעַתָּה
18 יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃ יְהוָה אֶרֶךְ

ר׳ רבחי v. 17.

11–25. Divine Wrath and the Intercession of Moses

12. *disinherit them.* Destroy them; the Heb. root has this meaning in Exod. xv, 9.

make of thee a nation. Moses would be a second Abraham, and thus the oath sworn to the Patriarchs that their seed should inherit the land would be fulfilled.

13. *Egyptians shall hear.* Moses, the faithful shepherd, leaves an unsurpassed example of self-denial to the children of men. He refuses a glorious future for himself and his descendants, solely because Israel would have no share in it. He begs God to spare His people out of regard for His own Honour. The nations would misunderstand the destruction of Israel, and attribute it to His want of power to lead them into the land He promised them.

17. *let the power of the* Lord *be great.* Show, in the sight of all the nations, the greatness of Thy power in forbearing with sinners and forgiving sin. "In God's mercy is also revealed His power. He triumphs by His love and gentleness over the follies and frailties of men, and even in spite of

saying, 18. The LORD is slow to anger, and plenteous in mercy, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation. 19. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even until now. 20. And the LORD said, I have pardoned according to thy word: 21. but in very deed, as I live, and as all the earth shall be filled with the glory of the LORD; 22. because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice; 23. surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it: 24. but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 25. Now

another spirit. Altogether different from that of the other Spies—unfaltering courage and unwavering faith in the Divine promise.

followed me fully. lit. "fulfilled to walk behind me," *i.e.* faithfully confirmed My word that the land was a good land.

possess it. Caleb received Hebron and the neighbouring hill-country; see Josh. XIV, 6–15.

אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן
19 אָבוֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים: סְלַח־נָא לַעֲוֹן
הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם
כ 21 וְעַד־הֵנָּה: וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ: וְאוּלָם חַי־אָנִי
22 וְיִמָּלֵא כְּבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ: כִּי כָל־הָאֲנָשִׁים
הָרֹאִים אֶת־כְּבֹדִי וְאֶת־אֹתֹתַי אֲשֶׁר־עָשִׂיתִי בְּמִצְרַיִם
וּבַמִּדְבָּר וַיְנַסּוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:
23 אִם־יִרְאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָם וְכָל־מְנַאֲצַי
24 לֹא יִרְאוּהָ: וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ
וַיְמַלֵּא אַחֲרַי וַהֲבִיאֹתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזַרְעוֹ

speak it *in love*. Even more instructive is the wording in *v.* 18, רב חסד, "plenteous in mercy," lit. "abounding in lovingkindness." Here the words "and truth" are missing altogether, as if to impress upon our minds the teaching that there are occasions when "lovingkindness" is *all*-important.

19. *according unto the greatness of thy mercy.* And not in accordance with the smallness of their deserts.

from Egypt even until now. The thought that God has always forgiven, gives Moses courage to ask Him still to do so. It is otherwise with our fellowmen. If one has often forgiven us, we are ashamed to ask him again. But with God the gates of prayer, and forgiveness, are never closed.

20. *thy word.* Thy petition.

21. *as I live . . . glory of the* LORD. As truly as I live and as all the peoples of the earth shall know that I am the Omnipotent One and shall ascribe 'glory' and reverence to My Name, so truly shall I visit with retribution those who distrusted My promises and despised the good land.

22. *have tempted me.* Better, *have put me to proof* (AJ).

these ten times. A large number of times; cf. Gen. XXXI, 7. They had now filled up the measure of their iniquities, and punishment must inevitably come upon them.

24. *but my servant Caleb.* He alone is mentioned here, because it was he who 'stilled' the agitated people (XIII, 30).

the Amalekite and the Canaanite dwell in the valley: to-morrow turn ye, and get you into the wilderness by the way to the Red Sea.*iv

26. And the LORD spake unto Moses and unto Aaron, saying, 27. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. 28. Say unto them, As I live, saith the LORD, surely as ye have spoken in mine ears, so will I do to you: 29. your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30. surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. 32. But as for you, your carcases shall fall in this wilderness. 33. And your children shall be wanderers in the wilderness forty years, and shall bear your strayings, until your carcases be

33. *bear your strayings.* Although the children were to be spared the fate of their sinning parents, they would not altogether escape the consequences of that falling away from God. "Strayings" is a departure from the RV which gives the lit. translation of the Heb. זנות, the metaphor of marital infidelity used in Scripture to express Israel's disloyalty to God through the worship of strange gods.

כה יוֹרֵשָׁנָּה: וְהָעֲמָלֵקִי וְהַכְּנַעֲנִי יוֹשֵׁב בָּעֵמֶק מָחָר פְּנוּ וּסְעוּ
לָכֶם הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף: ס רביעי
26 27 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: עַד־מָתַי לָעֵדָה
הָרָעָה הַזֹּאת אֲשֶׁר הֵמָּה מַלִּינִים עָלַי אֶת־תְּלֻנֹּת בְּנֵי
28 יִשְׂרָאֵל אֲשֶׁר הֵמָּה מַלִּינִים עָלַי שָׁמָעְתִּי: אֱמֹר אֲלֵהֶם חַי־
אֲנִי נְאֻם־יְהוָה אִם־לֹא כַּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנָי כֵּן אֶעֱשֶׂה
29 לָכֶם: בַּמִּדְבָּר הַזֶּה יִפְּלוּ פִגְרֵיכֶם וְכָל־פְּקֻדֵיכֶם לְכָל־
מִסְפַּרְכֶם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה אֲשֶׁר הֲלִינֹתֶם עָלָי:
ל אִם־אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לְשַׁכֵּן
31 אֶתְכֶם בָּהּ כִּי אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ בִּן־נוּן: וְטַפְּכֶם
אֲשֶׁר אֲמַרְתֶּם לָבַז יִהְיֶה וְהֵבֵאתִי אֹתָם וְיָדְעוּ אֶת־הָאָרֶץ
32 אֲשֶׁר מְאַסְתֶּם בָּהּ: וּפִגְרֵיכֶם אַתֶּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה:
33 וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ אֶת־

v. 31. מלא ר

25. *Amalekite and the Canaanite.* Turn away from these formidable nations in another direction, so as not to risk a conflict with them.

valley. Here equivalent to mountain defile, declivity, elevated plain.

into the wilderness. Of the Sinai Peninsula; as distinguished from Palestine on the one hand, and from Egypt on the other.

26–39. The Punishment of the People

27. *how long shall I bear with this evil congregation?* lit. "how long shall this evil congregation continue to be?" According to Rabbinic tradition the reference here is to the ten Spies.

28. *as ye have spoken.* Your wish expressed in the words, "Would we had died in this wilderness," shall be fulfilled.

29. *numbered of you.* In the census detailed in Chap. I.

30. *I lifted up my hand.* "I have taken an oath."

consumed in the wilderness. 34. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. 35. I the LORD have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. 36. And the men, which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, 37. even those men that did bring up an evil report of the land, died by the plague before the LORD. 38. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land. 39. And Moses told these words unto all the children of Israel: and the people mourned greatly. 40. And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. 41. And Moses said, Wherefore now do ye transgress the commandment of the LORD, seeing it shall not prosper? 42. Go not up, for the LORD is not among you; that ye be not smitten down before your enemies. 43. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following the LORD, therefore the LORD will not be with you.

34 וְנוֹתֵיכֶם עַד־תֹּם פִּגְרֵיכֶם בַּמִּדְבָּר׃ בְּמִסְפַּר הַיָּמִים אֲשֶׁר־
תַּרְתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה
תִּשְׂאוּ אֶת־עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וִידַעְתֶּם אֶת־תְּנוּאָתִי׃
לה אֲנִי יְהוָה דִּבַּרְתִּי אִם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה
הַזֹּאת הַנּוֹעָדִים עָלָי בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם יָמֻתוּ׃
36 וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לָתוּר אֶת־הָאָרֶץ וַיָּשֻׁבוּ
וַיַּלִּינוּ עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דִבָּה עַל־הָאָרֶץ׃
37 וַיָּמֻתוּ הָאֲנָשִׁים מוֹצְאֵי דִבַּת־הָאָרֶץ רָעָה בַּמַּגֵּפָה לִפְנֵי
יְהוָה׃ וִיהוֹשֻׁעַ בִּן־נוּן וְכָלֵב בֶּן־יְפֻנֶּה חָיוּ מִן־הָאֲנָשִׁים הָהֵם
39 הַהֹלְכִים לָתוּר אֶת־הָאָרֶץ׃ וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים
ם הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד׃ וַיַּשְׁכִּמוּ
בַבֹּקֶר וַיַּעֲלוּ אֶל־רֹאשׁ הָהָר לֵאמֹר הִנֵּנוּ וְעָלִינוּ אֶל־הַמָּקוֹם
41 אֲשֶׁר־אָמַר יְהוָה כִּי חָטָאנוּ׃ וַיֹּאמֶר מֹשֶׁה לָמָּה זֶּה אַתֶּם
42 עֹבְרִים אֶת־פִּי יְהוָה וְהִוא לֹא תִצְלָח׃ אַל־תַּעֲלוּ כִּי אֵין
43 יְהוָה בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם׃ כִּי הָעֲמָלֵקִי
וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בֶּחָרֶב כִּי־עַל־כֵּן שַׁבְתֶּם

ויליט ק׳ v. 36.

34. *my alienation.* Or, "the revoking of my promise" (RV Margin).

37. *died by the plague.* By a sudden visitation from God.

40–45. Instead of obeying the Divine injunction to turn southwards (*v.* 25), the people in self-willed defiance make a frantic effort to enter Canaan without delay.

40. *the top of the mountain.* Probably some mountain slope in the Negeb.

41. *wherefore now do ye transgress.* Your enterprise is contrary to the will of God, nor does the Ark accompany you. The commandment of the LORD in *v.* 42 is given more fully in Deut. 1, 42. "Go not up, neither fight, for I am not among you; lest ye be smitten before your enemies."

44. But they presumed to go up to the top of the mountain : nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. 45. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even unto Hormah.

CHAPTER XV

15 1. And the LORD spake unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, 3. and will make an offering by fire unto the LORD, a burnt offering, or a sacrifice, in making a special vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the LORD, of the

seem to be supplementary to the sacrificial code of the Book of Leviticus. They were promulgated during the years of wandering in the desert.

1–16. MEAL OFFERINGS AND LIBATIONS

2. *when ye be come into the land.* These instructions, coming as they did immediately after the doom pronounced upon the generation in the Wilderness, were a welcome intimation that their children should possess the Land of Promise.

3. *offering by fire.* The general term for every sacrifice consumed on the Altar ; see Lev. I, 9.

burnt offering. See Lev. I, 3.

a sacrifice. Termed more fully in Lev. III, 1, " a sacrifice of peace offerings."

a special vow. See VI, 2.

a sweet savour. See Lev. I, 9.

44 מֵאַחֲרֵי יְדֹוָה וְלֹא־יִהְיֶה יְדֹוָה עִמָּכֶם: וַיַּעְפִּלוּ לַעֲלוֹת אֶל־
רֹאשׁ הָהָר וַאֲרוֹן בְּרִית־יְדֹוָה וּמֹשֶׁה לֹא־מָשׁוּ מִקֶּרֶב
מה הַמַּחֲנֶה: וַיֵּרֶד הָעֲמָלֵקִי וְהַכְּנַעֲנִי הַיֹּשֵׁב בָּהָר הַהוּא וַיַּכּוּם
וַיַּכְּתוּם עַד־הַחָרְמָה: פ

Cap. XV. טו

טז 2 וַיְדַבֵּר יְדֹוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי תְבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי
3 נֹתֵן לָכֶם: וַעֲשִׂיתֶם אִשֶּׁה לַידֹוָה עֹלָה אוֹ־זֶבַח לְפַלֵּא
נֶדֶר אוֹ בִנְדָבָה אוֹ בְמֹעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחֹחַ לַידֹוָה

44. *but they presumed.* Their self-confidence rendered futile all the attempts of Moses to induce them to desist.

45. *even unto Hormah.* lit. "unto *the* Hormah": They suffer a crushing defeat and are driven back to the Hormah which they had only recently conquered. Their direct march northwards is now definitely barred. Henceforth they can enter Canaan only by passing *through*—and if that is impossible, *around*—the territories situated to the south and east of the Dead Sea, till they have arrived north of the Dead Sea and can cross the Jordan into Western Palestine. It will be some thirty-eight years before a fresh military enterprise is undertaken. "In estimating the historical value of this story, we must remember that no nation gratuitously invents or accepts accounts of defeats it has never experienced. If Hebrew history tells us that the Israelites on attempting to enter the land they subsequently inhabited met with an overthrow so annihilating as to leave them too weak to do anything but wander helplessly in a wilderness for nearly forty years thereafter, we cannot refuse it credence. The tendency is always to minimise defeats, not to exaggerate them; and a story such as this bears the hallmark of truth" (Wiener).

Chapter XV.

The priestly and ritual laws mentioned in this chapter

herd, or of the flock : 4. then shall he that offereth his oblation offer unto the LORD a meal offering of a tenth part of an ephah of fine flour mingled with the fourth part of an hin of oil : 5. and wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt offering or for the sacrifice, for each lamb. 6. Or for a ram, thou shalt prepare for a meal offering two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil : 7. and for the drink offering thou shalt offer the third part of an hin of wine, of a sweet savour unto the LORD.*v 8. And when thou preparest a bullock for a burnt offering, or for a sacrifice, in making a special vow, or for peace offerings unto the LORD : 9. then shall he offer with the bullock a meal offering of three tenth parts of an ephah of fine flour mingled with half an hin of oil. 10. And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. 11. Thus shall it be done for each bullock, or for each ram, or for each of the he-lambs, or of the kids. 12. According to the number that ye shall prepare, so shall ye do to every one according to their number. 13. All that are homeborn shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. 14. And if a stranger sojourn with you, or whosoever be among you throughout your generations, and will offer an offering made by fire, of a sweet savour unto the LORD ; as ye do, so he shall do. 15. For the

4 מִדְּבָקֶר אוֹ מִן־הַצֹּאן׃ וְהִקְרִיב הַמַּקְרִיב קָרְבָּנוֹ לַיהוָה
ה מִנְחָה סֹלֶת עִשָּׂרוֹן בָּלוּל בִּרְבִעִית הַהִין שָׁמֶן׃ וְיַיִן
לַנֶּסֶךְ רְבִיעִית הַהִין תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לַזָּבַח לַכֶּבֶשׂ
6 הָאֶחָד׃ אוֹ לָאַיִל תַּעֲשֶׂה מִנְחָה סֹלֶת שְׁנֵי עֶשְׂרֹנִים בְּלוּלָה
7 בַּשֶּׁמֶן שְׁלִשִׁית הַהִין׃ וְיַיִן לַנֶּסֶךְ שְׁלִשִׁית הַהִין תַּקְרִיב
חמישי 8 רֵיחַ־נִיחֹחַ לַיהוָה׃ וְכִי־תַעֲשֶׂה בֶן־בָּקָר עֹלָה אוֹ־זֶבַח
9 לְפַלֵּא־נֶדֶר אוֹ־שְׁלָמִים לַיהוָה׃ וְהִקְרִיב עַל־בֶּן־הַבָּקָר
מִנְחָה סֹלֶת שְׁלֹשָׁה עֶשְׂרֹנִים בָּלוּל בַּשֶּׁמֶן חֲצִי הַהִין׃
י וְיַיִן תַּקְרִיב לַנֶּסֶךְ חֲצִי הַהִין אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה׃
11 כָּזֹאת יֵעָשֶׂה לַשּׁוֹר הָאֶחָד אוֹ לָאַיִל הָאֶחָד אוֹ־לַשֶּׂה
12 בַּכְּבָשִׂים אוֹ בָעִזִּים׃ כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כָּזֹאת תַּעֲשׂוּ
13 לָאֶחָד כְּמִסְפָּרָם׃ כָּל־הָאֶזְרָח יַעֲשֶׂה־כָּזֹאת אֶת־אֵלֶּה
14 לְהַקְרִיב אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה׃ וְכִי־יָגוּר אִתְּכֶם גֵּר אוֹ
אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וְעָשָׂה אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה
טו כַּאֲשֶׁר תַּעֲשׂוּ כֵּן יַעֲשֶׂה׃ הַקָּהָל חָקָה אַחַת לָכֶם וְלַגֵּר הַגָּר

4. *then shall he that offereth.* The following verses prescribe the quantities of flour and oil for the cereal offering, and wine for the drink offering, which must accompany the important sacrifices.

tenth part of an ephah. About seven pints.

fourth part of an hin. Rather less than three pints.

6. *for a ram.* The meal and drink offerings were to be increased when the animal sacrificed was of a larger size.

13. *that are homeborn.* The native Israelites.

14. *stranger.* See IX, 14.

assembly, there shall be one statute for you, and for the stranger that sojourneth with you, a statute for ever throughout your generations: as ye are, so shall the stranger be before the LORD. 16. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.*vi

17. And the LORD spake unto Moses, saying, 18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, 19. then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. 20. Of the first of your dough ye shall offer up a cake for an heave offering: as ye do the heave offering of the threshing-floor, so shall ye heave it. 21. Of the first of your dough ye shall give unto the LORD an heave offering throughout your generations.

21. *unto the* LORD. *i.e.* unto the priest; "ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thine house" (Ezek. XLIV, 30).

According to *v.* 18, the law of Challah applied only to Palestine. But in order that this institution should not be forgotten, the Rabbis ordained that it remain in force beyond Palestine and for all time. It is still kept in observant Jewish households where bread is baked. The חלה is, however, thrown into the fire and is not given to the "priest," because *Kohanim* are to-day precluded from observing the laws of priestly purity, and hence are disqualified from eating anything that is in the nature of a holy sacrifice.

16 חֻקָּת עוֹלָם לְדֹרֹתֵיכֶם כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה׃ תּוֹרָה
ששי אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתְּכֶם׃ ס
17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
18 וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם
19 שָׁמָּה׃ וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְרוּמָה
כ לַיהוָה׃ רֵאשִׁית עֲרִסֹתֵיכֶם חַלָּה תָּרִימוּ תְרוּמָה כִּתְרוּמַת
21 גֹּרֶן כֵּן תָּרִימוּ אֹתָהּ׃ מֵרֵאשִׁית עֲרִסֹתֵיכֶם תִּתְּנוּ לַיהוָה

16. *one law and one ordinance.* Another assertion of the identity, in respect of civil, moral, and religious rights and duties, of the home-born and stranger or proselyte.

17–21. Challah

18. *when ye come into the land.* "As soon as ye enter upon the soil of the Promised Land, even before ye have subjugated the enemy there, and settled down in comfort" (Sifri).

19. *heave offering.* Or, "contribution" or "selected portion"; Heb. *terumah*, see Exod. xxv, 2. It is here used in a wide sense to mean a gift in general.

20. *of the first of your dough.* This offering is called חלה *Challah*. The Torah does not specify how much dough there should be before the offering becomes obligatory, neither does it tell us what quantity of dough is to compose the offering. The Rabbis, however, laid it down that the dough in order to become subject to the law of Challah must consist of at least one omer of flour (about three quarts). The portion for Challah must be 1/24th of the dough of a private householder, and 1/48th of that of a baker.

as . . . of the threshing floor. This offering of bread from the home is as obligatory as the offering of grain from the threshing-floor at the annual harvest.

22. And when ye shall err, and not observe all these commandments, which the LORD hath spoken unto Moses, 23. even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD gave commandment, and onward throughout your generations; 24. then it shall be, if it be done in error, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with the meal offering thereof, and the drink offering thereof, according to the ordinance, and one he-goat for a sin offering. 25. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their oblation, an offering made by fire unto the LORD, and their sin offering before the LORD, for their error: 26. and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them; for in respect of all the people it was done in error.*vii 27. And if one person sin in error, then he shall offer a she-goat of the first year for a sin offering. 28. And the priest shall make atone-

his Maker, and not only of involuntary transgressions. By the sincere repentance which Yom Kippur demands, the sinner shows that his wilful sins also were largely due to ignorance; and hence are treated by God as if they were done "in error" (בשגגה); see *Leviticus*, 162.

27. *and if one person sin in error.* According to the Talmud, this too refers to the sin of idolatry.

22 תְּרוּמָה לְדֹרֹתֵיכֶם׃ ס וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֶת
23 כָּל־הַמִּצוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה׃ אֵת כֹּל
אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה
24 יְהוָה וָהָלְאָה לְדֹרֹתֵיכֶם׃ וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֱשְׂתָה
לִשְׁגָגָה וְעָשׂוּ כָּל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ
נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד
כה לְחַטָּאת׃ וְכִפֶּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח
לָהֶם כִּי־שְׁגָגָה הִוא וְהֵם הֵבִיאוּ אֶת־קָרְבָּנָם אִשֶּׁה לַיהוָה
26 וְחַטָּאתָם לִפְנֵי יְהוָה עַל־שִׁגְגָתָם׃ וְנִסְלַח לְכָל־עֲדַת בְּנֵי
שביעי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי לְכָל־הָעָם בִּשְׁגָגָה׃ ס
27 וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא בִשְׁגָגָה וְהִקְרִיבָה עֵז בַּת־שְׁנָתָהּ
28 לְחַטָּאת׃ וְכִפֶּר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגֶגֶת בְּחֶטְאָהּ בִּשְׁגָגָה

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v. 24. חסר א׳ v. 28. ה׳ רפה

22–28. Sin-offering for Unintentional Sins

22. *all these commandments.* According to the Talmud, the reference in the present passage is to the sin of idolatry committed unintentionally. That sin, involving as it does apostasy from the fundamental doctrines of Judaism, is equivalent to breaking *all* the commandments of the Torah. Other commentators, like Nachmanides, are inclined to refer these words to any comprehensive breach with the ordinances of the Torah.

24. *in error.* Heb. בשגגה ; opposed to sins committed in wilful defiance of God's commandments ; see *v.* 40.

shall offer. The whole community is to bring a common sacrifice.

26. *all the congregation shall be forgiven.* This verse is solemnly recited thrice before the opening of the evening service on Kol Nidré night. And rightly so ; because it may be said to be the keynote of the Day of Atonement and its message of forgiveness for *all* sins, between Man and

ment for the soul that erreth, when he sinneth in error, before the LORD, to make atonement for him; and he shall be forgiven. 29. Ye shall have one law for him that doeth aught in error, for him that is homeborn among the children of Israel, and for the stranger that sojourneth among them. 30. But the soul that doeth aught with an high hand, whether he be homeborn or a stranger, the same blasphemeth the LORD; and that soul shall be cut off from among his people. 31. Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

32. And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. 33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. 34. And they put him in ward, because it had not been declared what should be done to him. 35. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. 36. And all the congregation brought him without the camp, and stoned him with

who were the Congregation by representation: see Exod. XVIII, 25, 26.

34. *should be done to him.* The law against Sabbath-breaking had been made known, but not the method of execution; cf. Lev. XXIV, 12, to which this is a parallel case.

29 לִפְנֵי יְהוָה לְכַפֵּר עָלָיו וְנִסְלַח לוֹ׃ הָאֶזְרָח בִּבְנֵי יִשְׂרָאֵל
וְלַגֵּר הַגָּר בְּתוֹכָם תּוֹרָה אַחַת יִהְיֶה לָכֶם לָעֹשֶׂה בִּשְׁגָגָה׃
ל וְהַנֶּפֶשׁ אֲשֶׁר־תַּעֲשֶׂה ׀ בְּיָד רָמָה מִן־הָאֶזְרָח וּמִן־הַגֵּר אֶת־
יְהוָה הוּא מְגַדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ׃
31 כִּי דְבַר־יְהוָה בָּזָה וְאֶת־מִצְוָתוֹ הֵפֵר הִכָּרֵת ׀ תִּכָּרֵת הַנֶּפֶשׁ
הַהִוא עֲוֹנָהּ בָּהּ׃ פ
32 וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים
33 בְּיוֹם הַשַּׁבָּת׃ וַיַּקְרִיבוּ אֹתוֹ הַמֹּצְאִים אֹתוֹ מְקֹשֵׁשׁ עֵצִים
34 אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל כָּל־הָעֵדָה׃ וַיַּנִּיחוּ אֹתוֹ בְּמִשְׁמָר
לה כִּי לֹא פֹרַשׁ מַה־יֵּעָשֶׂה לוֹ׃ ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
מוֹת יוּמַת הָאִישׁ רָגוֹם אֹתוֹ בָאֲבָנִים כָּל־הָעֵדָה מִחוּץ
36 לַמַּחֲנֶה׃ וַיֹּצִיאוּ אֹתוֹ כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ

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ibid. ה׳ רפה פתח באתנח v. 31.

30. *with an high hand.* lit. "with a hand raised," as a sign of presumption, as a public defiance of His law.

the same blasphemeth the LORD. No sacrificial atonement is possible for a wilful offence.

from among his people. See note on IX, 13.

31. *his iniquity shall be upon him.* As long as he has not done repentance (Talmud).

32–36. The Sabbath-breaker. A concrete instance of intentional sin.

"In the penal code of Israel, idolatry is regarded as a crime of high treason, as being a subversion of the constitution and a revolt against God. Herein the law exhibits all its rigour, extending to public blasphemy and public violation of the Sabbath" (Joseph Salvador).

33. *and unto all the congregation.* To the Council of Elders

stones, and he died; as the LORD commanded Moses.*m

37. And the LORD spake unto Moses, saying, 38. Speak unto the children of Israel, and bid them that they make them fringes in the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: 39. and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use

and remember. The Tzitzis are to be a constant reminder to the Israelite of all his duties to God, and of the special relationship in which the Israelite stands to God, whose "colours" he wore. The blue thread in the Tzitzis, say the Rabbis, resembles the sea, the sea resembles the heavens, and the heavens resemble the Throne of Glory. Thus, the outward act of looking upon the Tzitzis was to the Israelite an inward act of spiritual conformity with the precepts of God. It was such fine spiritualisation of ceremonial that led to the beautiful verses of Psalm XXXVI ("How precious is Thy lovingkindness, O God, and the children of men take refuge under the shadow of Thy wings. For with Thee is the fountain of life: in Thy light do we see light") being recited by the worshipper on putting on the Tallis.

after your own heart. The heart and the eyes are the agents of Sin—the eye seeth, the heart desireth, and the person executeth (Talmud). The true Israelite, however, arrayed in the sacred covering, reminding him of the Divine Presence, does not stray after the satisfaction of bodily pleasures; but is mindful that he is a member of a "holy" People, dedicated unto God and holiness; see next *v.*

מפטיר אֹתָם בֶּאֱבָנִים וַיָּמֻת בָּאֵשׁ צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ
37 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ 38 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם
39 וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃ וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם

37–41. TZITZIS

38. *fringes.* Heb. ציצת. In Ezek. VIII, 3 it denotes a lock of hair. By analogy, it is employed in the present instance to denote a fringe or tassel.

their garments. Only of the men; because of the general rule, that women, whose duties are more absorbing in the home, are free from all precepts that have to be performed at a specified time (מצות עשה שהזמן גרמא).

a cord of blue. To be intertwined with the "tassel" itself.

blue. The thread had to be dyed with the blood of a mollusk called חלזון, found in the waters near the coast of Phoenicia. The dye was scarce even in Mishnaic times. Hence the authorities agreed that white wool-threads alone need be inserted.

39. *look upon it.* The Rabbis translated *see it*, which was held to imply that the fringe was reserved for worship during daylight.

to go astray: 40. that ye may remember and do all my commandments, and be holy unto your God. 41. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

For the Lesson from the Prophets, Joshua II, 1–24, *see* The Haftorahs, p. 398

For the Blessings before and after the Haftorah, see p. 368

מ וְלֹ֣א תָת֗וּרוּ אַחֲרֵיכֶם֙ וְאַחֲרֵ֣י עֵֽינֵיכֶ֔ם אֲשֶׁ֥ר אַתֶּ֛ם זֹנִ֥ים אַחֲרֵיהֶֽם׃ לְמַ֨עַן תִּזְכְּר֜וּ וַעֲשִׂיתֶ֣ם אֶת־כָּל־מִצְוֹתָ֗י
41 וִֽהְיִיתֶם֙ קְדֹשִׁ֣ים לֵֽאלֹהֵיכֶ֔ם׃ אֲנִ֣י יְהוָ֔ה אֱלֹהֵיכֶ֑ם אֲשֶׁ֣ר
הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לִֽהְיוֹת֙ לָכֶ֣ם לֵֽאלֹהִ֔ים אֲנִ֖י
יְהוָ֥ה אֱלֹהֵיכֶֽם׃

to go astray. A departure from the RV ; see on XIV, **33**.

40. *and be holy unto your God*. The aim of this precept is thus distinctly stated to be the furtherance of holiness in the life of the individual and the nation.

In later generations, the law of the fringes was carried out by means of the Arba Kanfos and the Tallis. The former is an undergarment consisting of a rectangular piece of cloth, about three feet long and one foot wide, with an aperture in the centre sufficient to let it pass over the head. To its four corners are fastened the Tzitzis.

The Tallis is a woollen or silken mantle worn over the garments during worship by day (except on the eve of Atonement when it is put on some minutes before nightfall).

"By the thirteenth century it had become unusual for Jews to mark their ordinary outward garments by wearing fringes. But the fringed garment had become too deeply associated with Israel's religious life to be discarded entirely at the dictate of fashion in dress. Pope Innocent III in 1215 compelled the Jew to wear a degrading badge ; the fringed garment became all the more an honourable uniform, marking at once God's love for Israel and Israel's determination to 'remember to do all God's commandments and be holy unto his God'" (I. Abrahams).

Scripture. It is a fantastic explanation, and is quite unbelievable. The unprejudiced student finds nothing improbable in the story of such a revolt ; and he knows that if it did arise, it could only have taken place in the Desert. During that period alone, the tribes of Reuben and Levi marched side by side, their joint conspiracy growing out of their proximity to one another at that time. " The two tribes afterwards became entirely parted asunder in their characters and fortunes ; the one was incorporated into the innermost circle of the settled civilisation of Palestine ; the other hovered on the very outskirts of the Holy Land and Chosen People, and dwindled away into a Bedouin tribe. But the story of Korah belongs to a time when Levi was still fresh from the great crisis in Sinai, by which that tribe had been consecrated and divided from the rest ; when the recollection of the birthright of Reuben still lingered in the minds of his descendants " (Stanley).

KORAH

The great Mutiny sank deep into the memory of after-generations in Israel. To the Rabbis, this whole movement, of which Korah was the principal spokesman, became typical of all controversies that had their origin in personal motives—" not in the Name of Heaven "—and that could not therefore lead to any beneficent results (Ethics of the Fathers, v, 20). In Rabbinic legend, Korah is actuated by the malice of foiled ambition, and that ambition is represented as fanned into a flame of hatred by his wife. He was consumed by jealousy of his kinsman Moses. " He has passed me by in the appointment of all the high offices " —he is made to exclaim ; " therefore, I will stir up rebellion against him, and overthrow the institutions founded by him." This the Rabbis illustrate in picturesque detail, possibly with an oblique reference to schismatic contemporaries. Korah—they state—began by attempting to make Moses appear ridiculous in the eyes of the people. In connection with the law of fringes that had just been promulgated by Moses (xv, 37–41), Korah had garments made entirely of blue wool for his two hundred and fifty men ; and, thus arrayed, he and his company appeared before Moses and asked him whether these garments required fringes. Moses answered, " Yes." Korah replied : " The blue wool of which the entire garment is made, does not make it ritually correct; yet, according to your direction, four threads would!" Again he asked : Does a house filled with books of the Torah

V. KORACH

(Chapters XVI–XVIII)

THE GREAT MUTINY

Whenever the discouragements and hardships of the wandering proved more than usually grim, it was almost inevitable that discontent should find open expression ; and also that some of the tribal chiefs should oppose the authority of the God-chosen leader. In the last Sedrah we had seen the people threatening to appoint a chieftain who was to take them back to Egypt. Though but an idle threat, it was ominous of further serious revolt. When the rebellion broke out, it was widespread though not homogeneous. There were two simultaneous lines of revolt. On the one hand, there were those who were discontented with the leadership of Moses. These were led by Dathan and Abiram, of the tribe of Reuben, the tribe that once possessed but had now lost the " birthright " in Israel, and was, it seems, chafing for the recovery of that primacy. On the other hand, there were Korah—himself a Levite—and his followers, who were aggrieved with Aaron, to whose family all priestly privileges were now confined. These two groups of malcontents, though united in common effort to depose Moses from his position as the head of the nation's civil life and Aaron as the head of its religious life, worked separately, and they were in the end cut off by entirely different acts of God (*v.* 32 and 35). Their punishment was signal, since the vindication of Moses and Aaron had to be complete. Otherwise, anarchy would soon have destroyed national unity ; and, in its trail, there would have followed the total frustration of whatever Divine Mission was in store for Israel on the arena of history.

The general drift of the story of Korah and his companions is thus quite clear, though we cannot follow all the details. Bible Critics have their own explanation of this chapter of

V. KORACH

CHAPTER XVI

16 1. Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: 2. and they rose

narrates that, while he was travelling in the desert, an Arab showed him the place where Korah and his companions had been engulfed. There was at the spot a crack in the ground, and on putting his ear to the crack he heard voices cry, "Moses and his Torah are true, and we are liars."

XVI, 1–15. REBELLION OF KORAH, DATHAN, ABIRAM AND ON

1. *now Korah . . . took men.* In the Heb. Text, *took* is not followed by an object. Most versions follow Ibn Ezra and supply the word "men."

sons of Izhar, the son of Kohath. Korah was thus cousin to Moses and Aaron.

with Dathan and Abiram. They were leading men in the tribe of Reuben, who could not forget that theirs was the eldest tribe and from it—they held—should the rulers of Israel be recruited. The men of Levi and Reuben came to join hands—the Rabbis say—because they always marched next each other (II, 16, 17; X, 18, 21), illustrating the old proverb, "Woe to the wicked, woe to his neighbour."

On, the son of Peleth. He is not mentioned again either in this chapter or elsewhere. Legend represents him as saved from destruction by his wife. "When On told his wife that he had joined Korah's rebellion, she said to him, 'What benefit shalt *thou* reap from it? Either Moses remains master and thou art his follower, or Korah becomes master and thou art his follower.' It was Korah's wife who through her inciting words plunged her husband into destruction, and it was to his wife that On owed his salvation; as it is written in the Book of Proverbs, *every wise woman buildeth her house; but the foolish plucketh it down with her own hands*" (Midrash).

Cap. XVI. טז

פ פ פ לח 38

טז א וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי
2 אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃ וַיָּקֻמוּ לִפְנֵי מֹשֶׁה

require a mezuzah? Moses answered, "Yes." Then Korah said: "The presence of the whole Torah does not fulfil the command, yet thou sayest that the few verses thereof contained in the mezuzah do make the house fit for human habitation!" He could not share the spiritual outlook of Moses which holds that knowledge, no matter how abounding, must ever be accompanied by reverent submission of mind and heart to the will of God (קבלת עול מלכות שמים) as proclaimed in the mezuzah.

Then Korah undertook to show that the laws instituted by Moses were hard beyond endurance. He told the following parable: "A poor widow had a field. When she came to plough it, Moses forbade her to plough it with an ox and an ass together; when she began to sow, Moses forbade her to sow it with mingled seeds. At the time of the harvest, Moses ordered her to leave unreaped the corners of the field and not to gather up the gleanings, but to leave them for the poor. He furthermore demanded the heave-offering for the priests, and the tithe for the Levites. The woman sold the field and purchased ewes, in the hope that she might live undisturbed. However, when the firstling of the sheep was born, Aaron appeared and demanded it as his due. At shearing-time Aaron reappeared and demanded 'the first of the fleece of the sheep,' which, according to Moses' Law, was his. He reappeared again and again with new demands, till the long-suffering woman slaughtered the sheep, and in her anger consecrated it to the Sanctuary. Thereupon it all fell to Aaron." "Such men," Korah concluded, "are Moses and Aaron!"

In brief, Korah was a demagogue, and recoiled from no weapon that would discredit Moses. Perhaps the best judgment on the man and the Cause he sought to destroy is contained in the following curious rabbinic legend. Rabbah bar Bar Chanah—the Munchausen of the Talmud—

up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown: 3. and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the assembly of the LORD? 4. And when Moses heard it, he fell upon his face: 5. and he spake unto Korah and unto all his company, saying, In the morning the LORD will shew who are his, and who is holy, and will cause him to come near unto him: even him whom he shall choose will he cause to come near unto him. 6. This do; take you censers, Korah, and all his company; 7. and put fire therein, and put incense upon them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. 8. And Moses said unto Korah, Hear now, ye sons of Levi: 9. seemeth it but a small thing unto you, that the God of Israel hath

and God would show whether or not He approved of such assumption.

7. *ye take too much upon you.* Indignantly he retorts upon the rebels in their own words.

8–11. Moses upbraids Korah and the Levites for their discontent with the position already assigned to them.

8. *unto Korah.* While Moses deals with Korah and his group, Dathan and Abiram stand in the background with their grievance; *v.* 12.

וַאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתַיִם נְשִׂיאֵי עֵדָה
קְרֻאֵי מוֹעֵד אַנְשֵׁי־שֵׁם: 3 וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן
וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קְדֹשִׁים
4 וּבְתוֹכָם יְהוָה וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל־קְהַל יְהוָה: וַיִּשְׁמַע
ה מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו: וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֲדָתוֹ
לֵאמֹר בֹּקֶר וְיֹדַע יְהוָה אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקָּדוֹשׁ וְהִקְרִיב
6 אֵלָיו וְאֶת אֲשֶׁר יִבְחַר־בּוֹ יַקְרִיב אֵלָיו: זֹאת עֲשׂוּ קְחוּ
7 לָכֶם מַחְתּוֹת קֹרַח וְכָל־עֲדָתוֹ: וּתְנוּ בָהֵן ו אֵשׁ וְשִׂימוּ
עֲלֵיהֶן ו קְטֹרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחַר
8 יְהוָה הוּא הַקָּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי: וַיֹּאמֶר מֹשֶׁה אֶל־
9 קֹרַח שִׁמְעוּ־נָא בְנֵי לֵוִי: הַמְעַט מִכֶּם כִּי־הִבְדִּיל אֱלֹהֵי

2. *of the congregation.* Hailing not from one tribe only, but from all Israel.

called to the assembly. Summoned for consultation as need arose.

men of renown. Distinguished and influential men.

3. *all the congregation are holy.* With the instinct of the true demagogue, Korah posed as the champion of the People against the alleged dictatorship of Moses and Aaron, the two brothers who usurped all power and authority in Israel. Translated into modern parlance, their cry was: "Your action is un-Jewish; Judaism is a spiritual democracy!"

4. *he fell upon his face.* Either an expression of despair at this sinful rebellion, or, of prayer for guidance; *v.* 22.

5. *who are his . . . holy.* God will reveal which tribe He has chosen to be nearest unto Him, and who in that chosen tribe is fitted to be High Priest.

6. *take you censers.* Moses here addresses Korah and those Levites who were envious of the higher privileges of the priesthood. He challenges them to test their claims to equality with Aaron by undergoing a species of ordeal. They are to assume, for once, the functions of priesthood,

separated you from the congregation of Israel, to bring you near to himself; to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them; 10. and that he hath brought thee near, and all thy brethren the sons of Levi with thee? and seek ye the priesthood also? 11. Therefore thou and all thy company are gathered together against the LORD: and Aaron, what is he that ye murmur against him? 12. And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up: 13. is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us?*ii 14. Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. 15. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not

in xiv, 45. Wickedly Dathan and Abiram now by insinuation shift the blame for that disaster on Moses! (Wiener).

put out the eyes. Are you trying to blind us to the true facts?

these men. A euphemism for "us."

15. *wroth.* Grieved and vexed.

respect not thou their offering. "Accept not the offering of incense which they are about to present unto Thee on the morrow" (Rashi).

יִשְׂרָאֵל אֶתְכֶם מֵעֲדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לַעֲבֹד
אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשָׁרְתָם׃
וַיַּקְרֵב אֹתְךָ וְאֶת־כָּל־אַחֶיךָ בְּנֵי־לֵוִי אִתָּךְ וּבִקַּשְׁתֶּם גַּם־
כְּהֻנָּה׃ לָכֵן אַתָּה וְכָל־עֲדָתְךָ הַנֹּעָדִים עַל־יְהוָה וְאַהֲרֹן
מַה־הוּא כִּי תלונו (תַלִּינוּ) עָלָיו׃ וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן
וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה׃ הַמְעַט כִּי
הֶעֱלִיתָנוּ מֵאֶרֶץ זָבַת חָלָב וּדְבַשׁ לַהֲמִיתֵנוּ בַּמִּדְבָּר כִּי־
תִשְׂתָּרֵר עָלֵינוּ גַּם־הִשְׂתָּרֵר׃ אַף לֹא אֶל־אֶרֶץ זָבַת חָלָב
וּדְבַשׁ הֲבִיאֹתָנוּ וַתִּתֶּן־לָנוּ נַחֲלַת שָׂדֶה וָכָרֶם הֲעֵינֵי
הָאֲנָשִׁים הָהֵם תְּנַקֵּר לֹא נַעֲלֶה׃ וַיִּחַר לְמֹשֶׁה מְאֹד
וַיֹּאמֶר אֶל־יְהוָה אַל־תֵּפֶן אֶל־מִנְחָתָם לֹא חֲמוֹר אֶחָד

11 13 15

11. ו חלט ק׳

11. *that ye murmur against him.* Aaron was not self-appointed. God Himself had called him to his office, and his duties and privileges were duly assigned to him. As a result of this appeal by Moses, some of the Levites —the children of Korah among them—seem to have been detached from the body of rebels. Furthermore, we learn from I Chronicles VI, 22, that in the line of Korah's descendants appeared leaders of sacred song. Several of the Psalms are attributed to the "Sons of Korah." See on XXVI, 11.

12–15. Dathan and Abiram contemptuously refuse Moses' summons to attend before him, accuse him of misleading the people, and charge him with playing the prince over the People on the strength of promises he cannot fulfil.

13. *a land flowing with milk and honey.* Insolently—and ironically—they apply to Egypt the very words by which Moses described the Promised Land.

14. *not brought us.* Probably a satiric reference to the disaster that overtook the Israelites when, despite the warning of Moses, they attempted to enter Cannan, recorded

taken one ass from them, neither have I hurt one of them. 16. And Moses said unto Korah, Be thou and all thy congregation before the LORD, thou, and they, and Aaron, to-morrow: 17. and take ye every man his censer, and put incense upon them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer. 18. And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. 19. And Korah assembled all the congregation against them unto the door of the tent of meeting: and the glory of the LORD appeared unto all the congregation.*iii

20. And the LORD spake unto Moses and unto Aaron, saying, 21. Separate yourselves from among this congregation, that I may consume them in a moment. 22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? 23. And the LORD spake

22. *God of the spirits of all flesh.* He who made all hearts can be trusted to distinguish between the guilty heart and the simple souls misled by that guilty heart.

shall one man sin. Korah, the chief instigator who leads the masses astray; cf. Gen. XVIII, 25 ("That be far from Thee . . . to slay the righteous with the wicked that so the righteous should be as the wicked; that be far from Thee: shall not the Judge of all the earth do right?")

wroth with all the congregation. The dupes of that one man and his misguided confederates.

16 מֵהֶם נָשָׂאתִי וְלֹא הֲרֵעֹתִי אֶת־אַחַד מֵהֶם׃ וַיֹּאמֶר מֹשֶׁה
אֶל־קֹרַח אַתָּה וְכָל־עֲדָתְךָ הֱיוּ לִפְנֵי יְהוָה אַתָּה וָהֵם
17 וְאַהֲרֹן מָחָר׃ וּקְחוּ ׀ אִישׁ מַחְתָּתוֹ וּנְתַתֶּם עֲלֵיהֶם קְטֹרֶת
וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ מַחְתָּתוֹ חֲמִשִּׁים וּמָאתַיִם
18 מַחְתֹּת וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ׃ וַיִּקְחוּ אִישׁ מַחְתָּתוֹ
וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיָּשִׂימוּ עֲלֵיהֶם קְטֹרֶת וַיַּעַמְדוּ פֶּתַח
19 אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן׃ וַיַּקְהֵל עֲלֵיהֶם קֹרַח אֶת־כָּל־
הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיֵּרָא כְּבוֹד־יְהוָה אֶל־כָּל־
שלישי כ הָעֵדָה׃ ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃
21 הִבָּדְלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרָגַע׃ וַיִּפְּלוּ
22 עַל־פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר הָאִישׁ
23 אֶחָד יֶחֱטָא וְעַל כָּל־הָעֵדָה תִּקְצֹף׃ ס וַיְדַבֵּר יְהוָה

not taken one ass. "They accuse me of tyranny. But I have never so far abused my power and position as to accept even the meanest gift from any one of them!" In I Sam. VIII, 11–17, we read what an autocrat of early times had it in his power to do.

16–19. Korah and His Company Accept Moses' Challenge

16. *Moses said unto Korah.* Moses repeats his charge to Korah (*v.* 6, 7) to be ready on the morrow and put his claim to the test.

19. *assembled all the congregation.* The rebellion was indeed a serious matter. Korah's demagogy, in addition to his rallying round him the ambitious leaders, had won over to his banner large sections in all the tribes.

20–24. Moses' Intercession

21. *separate yourselves from among this congregation.* As the whole congregation, favouring Korah, had rendered itself worthy of extermination.

unto Moses, saying, 24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. 26. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. 27. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. 28. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. 29. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. 30. But if the LORD make a new thing, and the ground

28. *all these works.* *i.e.* constituting myself the leader, and my brother the High Priest.

not . . . of mine own mind. But at the express Divine command.

29. *these men.* Dathan and Abiram and their followers.

die the common death. A natural death.

visited after the visitation of all men. *i.e.* suffer no extraordinary or significant fate.

30. *make a new thing.* lit. "create a creation"; *i.e.* work a miracle which sweeps the rebels out of existence by one stroke; then will their guilt be apparent, and Moses' authority vindicated.

24 אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־הָעֵדָה לֵאמֹר הֵעָלוּ מִסָּבִיב
כה לְמִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם: וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל־
26 דָּתָן וַאֲבִירָם וַיֵּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל: וַיְדַבֵּר אֶל־
הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים
הָאֵלֶּה וְאַל־תִּגְּעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפּוּ בְּכָל־
27 חַטֹּאתָם: וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וַאֲבִירָם מִסָּבִיב
וְדָתָן וַאֲבִירָם יָצְאוּ נִצָּבִים פֶּתַח אָהֳלֵיהֶם וּנְשֵׁיהֶם
28 וּבְנֵיהֶם וְטַפָּם: וַיֹּאמֶר מֹשֶׁה בְּזֹאת תֵּדְעוּן כִּי־יְהוָה שְׁלָחַנִי
29 לַעֲשׂוֹת אֶת כָּל־הַמַּעֲשִׂים הָאֵלֶּה כִּי־לֹא מִלִּבִּי: אִם־כְּמוֹת
כָּל־הָאָדָם יְמֻתוּן אֵלֶּה וּפְקֻדַּת כָּל־הָאָדָם יִפָּקֵד עֲלֵיהֶם
ל לֹא יְהוָה שְׁלָחָנִי: וְאִם־בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה
הָאֲדָמָה אֶת־פִּיהָ וּבָלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וְיָרְדוּ

24. *the tabernacle*. Better, *the dwelling*. It is not impossible, however, that the rebels had dared to put up a rival Tabernacle.

25–34. Destruction of the Rebels

Nothing could now have prevented the complete disintegration of the People save the destruction of the instigators of the sedition. That destruction, moreover, had to be in so striking a way that it would clearly reveal the Divine purpose.

25. *the elders of Israel*. Ibn Ezra suggests that these were the 70 elders who, according to xi, 16, 17, were to assist Moses in bearing the burden of the people. These remain loyal during the upheaval.

26. *in all their sins*. On account of the great multitude of their sins.

27. *Dathan and Abiram . . . stood at the door*. With a brazen mien, reviling and blaspheming God (Rashi).

open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit; then ye shall understand that these men have despised the LORD. 31. And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them: 32. and the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. 33. So they, and all that appertained to them, went down alive into the pit: and the earth closed upon them, and they perished from among the assembly. 34. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up. 35. And fire came forth from the LORD, and devoured the two hundred and fifty men that offered the incense.

CHAPTER XVII

17 °1. And the LORD spake unto Moses, saying, 2. Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are

°*In English Bibles, this is Chapter XVI, v. 36*

for they are holy. Better, *for they are become holy* (AJ); the censers had previously been private property, but they had, through the fact that incense had been offered in them, acquired sacredness, and must nevermore be used for a secular purpose.

חַיִּים שְׁאֹלָה וְיִדַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־
31 יְהוָה: וַיְהִי כְּכַלֹּתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע
32 הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם: וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע
אֹתָם וְאֶת־בָּתֵּיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת כָּל־
33 הָרְכוּשׁ: וַיֵּרְדוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׁאֹלָה וַתְּכַס
34 עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל: וְכָל־יִשְׂרָאֵל אֲשֶׁר
סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ פֶּן־תִּבְלָעֵנוּ הָאָרֶץ:
לה וְאֵשׁ יָצְאָה מֵאֵת יְהוָה וַתֹּאכַל אֶת הַחַמִּשִּׁים וּמָאתַיִם אִישׁ
מַקְרִיבֵי הַקְּטֹרֶת: ס

Cap. XVII. יז

יז א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: אֱמֹר אֶל־אֶלְעָזָר בֶּן־אַהֲרֹן
הַכֹּהֵן וְיָרֵם אֶת־הַמַּחְתֹּת מִבֵּין הַשְּׂרֵפָה וְאֶת־הָאֵשׁ זְרֵה

into the pit. lit. "into Sheol"; regarded as deep down under the earth, and as the place where the wicked go after death.

32. *opened her mouth.* See p. 236.

that appertained unto Korah. All who associated themselves with Korah in his rebellion were suddenly engulfed. See, however, XXVI, 11, "notwithstanding the sons of Korah died not."

34. *at the cry of them.* At the mingled sound of the human shrieks and of the earth-convulsions that engulfed the men.

35. *that offered the incense.* The Reubenites who accused Moses of misleading the people were destroyed—like Nadab and Abihu—by fire from the LORD.

Chapter XVII

1–5. The brazen censers of the 250 men are to be collected and hammered into plates for the Altar of burnt-offering.

1. *and scatter thou the fire yonder.* Scatter the burning coals in the censers far away from the Altar.

holy ; 3. even the censers of these men who have sinned at the cost of their lives, and let them be made beaten plates for a covering of the altar : for they offered them before the LORD, therefore they are holy : and they shall be a sign unto the children of Israel. 4. And Eleazar the priest took the brasen censers, which they that were burnt had offered ; and they beat them out for a covering of the altar : 5. to be a memorial unto the children of Israel, to the end that no stranger, which is not of the seed of Aaron, come near to burn incense before the LORD ; that he be not as Korah, and as his company : as the LORD spake unto him by the hand of Moses.

6. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 7. And it came to pass, when the congregation was assembled against Moses and against Aaron, that they looked toward the tent of meeting : and, behold, the cloud covered it, and the glory of the LORD appeared. 8. And Moses and Aaron came to the front of the tent of meeting.*iv 9. And the LORD spake unto Moses, saying, 10. Get you up from

8. *to the front of the tent.* In response to this Divine manifestation, and to receive the Divine charge for further action.

3 הֵ֑למָּה כִּ֥י קָדְשׁ֖וּ אֵ֥ת מַחְתּ֛וֹת הַחַטָּאִ֥ים הָאֵ֖לֶּה בְּנַפְשֹׁתָ֑ם
וְעָשׂ֨וּ אֹתָ֜ם רִקְעֵי־פַ֣חִ֗ים צִפּוּי֙ לַמִּזְבֵּ֔חַ כִּֽי־הִקְרִיבָ֥ם לִפְנֵי־
4 יְהוָ֖ה וַיִּקְדָּ֑שׁוּ וַיִּהְי֥וּ לְאֹ֖ת לִבְנֵ֥י יִשְׂרָאֵֽל׃ וַיִּקַּ֣ח אֶלְעָזָ֗ר
הַכֹּהֵן֙ אֵ֚ת מַחְתֹּ֣ת הַנְּחֹ֔שֶׁת אֲשֶׁ֥ר הִקְרִ֖יבוּ הַשְּׂרֻפִ֑ים
ה וַיְרַקְּעֻ֥ם צִפּ֖וּי לַמִּזְבֵּֽחַ׃ זִכָּר֙וֹן לִבְנֵ֣י יִשְׂרָאֵ֔ל לְמַ֗עַן אֲשֶׁ֤ר
לֹא־יִקְרַ֨ב אִ֜ישׁ זָ֗ר אֲשֶׁ֤ר לֹא֙ מִזֶּ֣רַע אַהֲרֹ֔ן הֽוּא֙ לְהַקְטִ֣יר
קְטֹ֔רֶת לִפְנֵ֖י יְהוָ֑ה וְלֹא־יִהְיֶ֣ה כְקֹרַ֗ח וְכַעֲדָתוֹ֙ כַּאֲשֶׁ֣ר דִּבֶּ֔ר
יְהוָ֖ה בְּיַד־מֹשֶׁ֥ה לֽוֹ׃ פ
6 וַיִּלֹּ֣נוּ כָל־עֲדַ֣ת בְּנֵֽי־יִשְׂרָאֵל֮ מִמָּחֳרָת֒ עַל־מֹשֶׁ֣ה וְעַל־אַהֲרֹ֔ן
7 לֵאמֹ֕ר אַתֶּ֥ם הֲמִתֶּ֖ם אֶת־עַ֣ם יְהוָֽה׃ וַיְהִ֞י בְּהִקָּהֵ֤ל הָעֵדָה֙
עַל־מֹשֶׁ֣ה וְעַל־אַהֲרֹ֔ן וַיִּפְנ֖וּ אֶל־אֹ֣הֶל מוֹעֵ֑ד וְהִנֵּ֤ה כִסָּ֙הוּ֙
8 הֶעָנָ֔ן וַיֵּרָ֖א כְּב֥וֹד יְהוָֽה׃ וַיָּבֹ֥א מֹשֶׁ֖ה וְאַהֲרֹ֑ן אֶל־פְּנֵ֖י אֹ֥הֶל
9 מוֹעֵֽד׃ ס וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר׃ הֵרֹ֣מוּ מִתּ֣וֹךְ רביעי

3. *at the cost of their lives.* Or, "against their own souls" (RV Text).

covering of the altar. For an *additional* bronze covering of the Altar of burnt-offering; Exod. XXVII, 2.

a sign. A perpetual reminder of the fate that befell the rebels who handled the censers out of which these "beaten plates" were made.

5. *of the seed of Aaron.* A priest, and not a Levite.

unto him. Better, *regarding him;* Aaron.

6–15. The disaffection had spread so far that many of the people resented the death of Korah and his followers, and held Moses responsible for it. This further shows that the complete suppression of the rebellion was a question of To be or not to be for Israel. The people are visited by an outbreak of plague.

7. *the cloud covered it.* As a symbol of protection to God's loyal servants against the threatening mob.

among this congregation, that I may consume them in a moment. And they fell upon their faces. 11. And Moses said unto Aaron, Take thy censer, and put fire therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them: for there is wrath gone out from the LORD; the plague is begun. 12. And Aaron took as Moses spake, and ran into the midst of the assembly; and, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people. 13. And he stood between the dead and the living; and the plague was stayed. 14. Now they that died by the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah. 15. And Aaron returned unto Moses unto the door of the tent of meeting: and the plague was stayed.*v

°16. And the LORD spake unto Moses, saying,

°In English Bibles, this is Chapter XVII, v. 1.

16–28. VINDICATION OF AARON

Moses deposits twelve wands for each of the twelve tribes, and an additional rod inscribed with the name of Aaron as head of the tribe of Levi. Ibn Ezra suggests that as the two tribes of the children of Joseph (Ephraim and Manasseh) were reckoned together (Deut. XXVII, 12), the total number of the rods did not exceed twelve. Next morning, Aaron's rod had budded and brought forth fruit, confirming the Divine choice of Levi. Henceforth, Aaron's right to the priesthood is unchallenged.

11 הָעֵדָה הַזֹּאת וַאֲכַלֶּה אֹתָם כְּרֶגַע וַיִּפְּלוּ עַל־פְּנֵיהֶם: וַיֹּאמֶר
משֶׁה אֶל־אַהֲרֹן קַח אֶת־הַמַּחְתָּה וְתֶן־עָלֶיהָ אֵשׁ מֵעַל
הַמִּזְבֵּחַ וְשִׂים קְטֹרֶת וְהוֹלֵךְ מְהֵרָה אֶל־הָעֵדָה וְכַפֵּר
12 עֲלֵיהֶם כִּי־יָצָא הַקֶּצֶף מִלִּפְנֵי יְהוָה הֵחֵל הַנָּגֶף: וַיִּקַּח
אַהֲרֹן כַּאֲשֶׁר דִּבֶּר משֶׁה וַיָּרָץ אֶל־תּוֹךְ הַקָּהָל וְהִנֵּה הֵחֵל
13 הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת־הַקְּטֹרֶת וַיְכַפֵּר עַל־הָעָם: וַיַּעֲמֹד
14 בֵּין־הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה: וַיִּהְיוּ הַמֵּתִים
בַּמַּגֵּפָה אַרְבָּעָה עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלְּבַד הַמֵּתִים
טו עַל־דִּבְרַת־קֹרַח: וַיָּשָׁב אַהֲרֹן אֶל־משֶׁה אֶל־פֶּתַח אֹהֶל
מוֹעֵד וְהַמַּגֵּפָה נֶעֱצָרָה: ם חמישי
16 17 וַיְדַבֵּר יְהוָה אֶל־משֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

10. *fell upon their faces.* In prayer and entreaty to God to spare the rebellious people ; xvi, 22.

11. *thy censer.* lit. "the censer" ; *i.e.* the censer which belongs to the High Priest and which he used on the Day of Atonement (Lev. xvi, 12) when ministering in the Sanctuary.

make atonement for them. As we see from Lev. xvi, 12, 13, the use of incense played an important part in the Atonement ritual. In the present instance, it is quite possible that, as the sin which had brought about the calamity consisted in the burning of incense, the means for the atonement of the sin was also to consist in the burning of incense.

wrath gone out from the LORD. Wrath is spoken of as a Divine messenger that is to execute God's punishment upon the guilty. It goes forth to kill, and slays as it proceeds.

13. *between the dead and the living.* Aaron hastens and takes up a position in front of Wrath. All behind have died : those in front have not been touched ; they are living. Thus it is that Aaron stands between the living and the dead, and stays the plague.

17. Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod. 18. And thou shalt write Aaron's name upon the rod of Levi: for there shall be one rod for each head of their fathers' houses. 19. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. 20. And it shall come to pass, that the man whom I shall choose, his rod shall bud: and I will make to cease from me the murmurings of the children of Israel, which they murmur against you. 21. And Moses spake unto the children of Israel, and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. 22. And Moses laid up the rods before the LORD in the tent of the testimony. 23. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe almonds. 24. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.*vi 25. And the LORD

24. ***and they looked.*** Here was indeed Divine confirmation of the High Priesthood of Aaron.

וְקַח מֵאִתָּם מַטֶּה מַטֶּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאֵהֶם
לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־
18 מַטֵּהוּ: וְאֶת שֵׁם אַהֲרֹן תִּכְתֹּב עַל־מַטֵּה לֵוִי כִּי מַטֶּה אֶחָד
19 לְרֹאשׁ בֵּית אֲבֹתָם: וְהִנַּחְתָּם בְּאֹהֶל מוֹעֵד לִפְנֵי הָעֵדוּת
כ אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה: * וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר־בּוֹ
מַטֵּהוּ יִפְרָח וַהֲשְׁכֹּתִי מֵעָלַי אֶת־תְּלֻנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר
21 הֵם מַלִּינִם עֲלֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ
אֵלָיו כָּל־נְשִׂיאֵהֶם מַטֶּה לְנָשִׂיא אֶחָד מַטֶּה לְנָשִׂיא אֶחָד
לְבֵית אֲבֹתָם שְׁנֵים עָשָׂר מַטּוֹת וּמַטֵּה אַהֲרֹן בְּתוֹךְ מַטּוֹתָם:
22 23 וַיַּנַּח מֹשֶׁה אֶת־הַמַּטֹּת לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדֻת: וַיְהִי
מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מַטֵּה־
24 אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פָּרַח וַיַּצֵּץ צִיץ וַיִּגְמֹל שְׁקֵדִים: וַיֹּצֵא
מֹשֶׁה אֶת־כָּל־הַמַּטֹּת מִלִּפְנֵי יְהוָה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל
וַיִּרְאוּ וַיִּקְחוּ אִישׁ מַטֵּהוּ: פ ששי

יז .v 20 חצי הספר בפסוקים .v 23 כציל בהעמדה תחת הצי

17. *rods.* Ordinarily carried by the princes as the symbol of tribal authority.

fathers' house. Tribe.

princes. Those named in chapters II and VII.

18. *Aaron's name.* To indicate that God had appointed Aaron to be the prince of his tribe.

19. *before the testimony. i.e.* in front of the Ark that contained the two Tables of the Testimony.

20. *I shall choose.* For the special duties and privileges of the priesthood.

said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not. 26. Thus did Moses: as the LORD commanded him, so did he.

27. And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we are all undone. 28. Every one that cometh near, that cometh near unto the tabernacle of the LORD, dieth: shall we perish all of us?

CHAPTER XVIII

18 1. And the LORD said unto Aaron, Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. 2. And thy brethren also, the

1. ***bear the iniquity of the sanctuary.*** ***i.e.*** bear the ***consequences*** of the iniquity that would be incurred by laymen who, through neglect on the part of the priesthood, performed in the Sanctuary any service assigned to priests or Levites.

of your priesthood. If you allowed any of the ordinary Levites to usurp functions that were the prerogative of Aaron and his sons exclusively.

כה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הָשֵׁב אֶת־מַטֵּה אַהֲרֹן לִפְנֵי הָעֵדֻת
לְמִשְׁמֶרֶת לְאוֹת לִבְנֵי־מֶרִי וּתְכַל תְּלוּנֹתָם מֵעָלַי וְלֹא
26 יָמֻתוּ: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כֵּן עָשָׂה: ס
27 וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל אֶל־מֹשֶׁה לֵאמֹר הֵן גָּוַעְנוּ אָבַדְנוּ כֻּלָּנוּ
28 אָבָדְנוּ: כָּל הַקָּרֵב הַקָּרֵב אֶל־מִשְׁכַּן יְהוָה יָמוּת הַאִם
תַּמְנוּ לִגְוֹעַ: ס

Cap. XVIII. יח

יח א וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן אַתָּה וּבָנֶיךָ וּבֵית אָבִיךָ אִתָּךְ תִּשְׂאוּ
אֶת־עֲוֹן הַמִּקְדָּשׁ וְאַתָּה וּבָנֶיךָ אִתָּךְ תִּשְׂאוּ אֶת־עֲוֹן כְּהֻנַּתְכֶם:

25. *for a token.* A warning to future generations.

27. *behold, we perish.* This and *v.* 28 form a transition to the next chapter in which the Levites guard the Tent, lest any layman should perish by approaching it.

we are undone. A despairing outburst on the part of defeated and disheartened men. Korah, Dathan and Abiram and their company had perished, and furthermore a plague had swept away several thousands of the people. It looked as if the end had come to all!

28. *shall we perish all of us?* Better, *shall we ever have finished dying?;* "have we not yet done expiring"? (Benisch). It was in response to this agonising cry, that Aaron and the Levites were bidden in XVIII to guard the Sanctuary against the approach by any "stranger."

Chapter XVIII

Duties and Emoluments of Priests and Levites

1–7. The rebellion is made the occasion for recalling the Divine choice of the Levites, and for defining the duties and emoluments of the priests and Levites.

tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall be before the tent of the testimony. 3. And they shall keep thy charge, and the charge of all the Tent: only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye. 4. And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent: and a stranger shall not come nigh unto you. 5. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be wrath no more upon the children of Israel. 6. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are a gift, given unto the LORD, to do the service of the tent of meeting. 7. And thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil; and ye shall serve: I give you the priesthood as a service of gift: and the stranger that cometh nigh shall be put to death.

8. And the LORD spake unto Aaron, And I, behold, I have given thee the charge of mine

8–20. The dues of the priests from the people—the provisions made for the maintenance of the priests.

8. *I have given . . . for ever.* Or, "I have given thee that which is reserved (from the Altar) of the contributions made to Me, even all the sacred gifts of the children of

2 וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלָּוּ
עָלֶיךָ וִישָׁרְתֻךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת׃
3 וְשָׁמְרוּ מִשְׁמַרְתֶּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ
4 וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַּם־הֵם גַּם־אַתֶּם׃ וְנִלְווּ
עָלֶיךָ וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכֹל עֲבֹדַת הָאֹהֶל
ה וְזָר לֹא־יִקָּרֵב אֲלֵיכֶם׃ וּשְׁמַרְתֶּם אֵת מִשְׁמֶרֶת הַקֹּדֶשׁ
וְאֵת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל׃
6 וַאֲנִי הִנֵּה לָקַחְתִּי אֶת־אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל
לָכֶם מַתָּנָה נְתֻנִים לַיהוָה לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד׃
7 וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כְּהֻנַּתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ
וּלְמִבֵּית לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת־כְּהֻנַּתְכֶם
וְהַזָּר הַקָּרֵב יוּמָת׃ פ
8 וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן וַאֲנִי הִנֵּה נְתַתִּי לְךָ אֶת־מִשְׁמֶרֶת

קמץ בית v. 3.

2. *joined unto thee.* The two other Levitical families; viz., the Gershonites and the Merarites shall assist in the duties of the Sanctuary, but Aaron and his sons shall be the principals.

the tent of the testimony. *i.e.* in the Inner Sanctuary.

3. *keep thy charge.* See III, 7; perform whatsoever sacred offices they are bidden to do by the priests.

nor ye. The sons of Aaron who would suffer the same fate for having permitted the Levites to transgress.

4. *a stranger.* A layman.

not come nigh. To the service in the Sanctuary (Sifri).

5. *that there be wrath no more.* As there had been in the case of Korah and his confederates.

6. *a gift, given unto the* LORD. See III, 9; VIII, 16, 19.

7. *that within the veil.* The Holy of Holies, the inmost Sanctuary of the Tabernacle.

as a service of gift. Which must not be regarded as a burden or a misfortune, but as a privilege.

heave offerings, even all the hallowed things of the children of Israel, unto thee have I given them for a portion, and to thy sons, as a due for ever. 9. This shall be thine of the most holy things, reserved from the fire : every oblation of theirs, even every meal offering of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. 10. As the most holy things shalt thou eat thereof : every male shall eat thereof ; it shall be holy unto thee. 11. And this is thine ; the heave offering of their gift, even all the wave offerings of the children of Israel : I have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever : every one that is clean in thy house shall eat thereof. 12. All the best of the oil, and all the best of the vintage, and of the corn, the firstfruits of them which they give unto the LORD, to thee have I given them. 13. The firstripe fruits of all that is in their land, which they bring unto the LORD, shall be thine ; every one that is clean in thy house shall eat thereof. 14. Every thing devoted in Israel shall be thine. 15. Every

13. ***firstripe fruits.*** **See Deut. XVIII, 4, " the firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him."**

14. ***devoted.*** **See Lev. XXVII, 28. An object wholly given up to God ; *i.e.* made over to the Sanctuary. It could not be sold or redeemed.**

תְּרוּמָתָי לְכָל־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל לְךָ נְתַתִּים לְמָשְׁחָה
9 וּלְבָנֶיךָ לְחָק־עוֹלָם: זֶה יִהְיֶה לְךָ מִקֹּדֶשׁ הַקָּדָשִׁים מִן
הָאֵשׁ כָּל־קָרְבָּנָם לְכָל־מִנְחָתָם וּלְכָל־חַטָּאתָם וּלְכָל־
אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קָדָשִׁים לְךָ הוּא וּלְבָנֶיךָ:
י בְּקֹדֶשׁ הַקָּדָשִׁים תֹּאכְלֶנּוּ כָּל־זָכָר יֹאכַל אֹתוֹ קֹדֶשׁ יִהְיֶה
11 לָךְ: וְזֶה־לְּךָ תְּרוּמַת מַתָּנָם לְכָל־תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לְךָ
נְתַתִּים וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם כָּל־טָהוֹר
12 בְּבֵיתְךָ יֹאכַל אֹתוֹ: כָּל חֵלֶב יִצְהָר וְכָל־חֵלֶב תִּירוֹשׁ
13 וְדָגָן רֵאשִׁיתָם אֲשֶׁר־יִתְּנוּ לַיהוָה לְךָ נְתַתִּים: בִּכּוּרֵי כָל־
אֲשֶׁר בְּאַרְצָם אֲשֶׁר־יָבִיאוּ לַיהוָה לְךָ יִהְיֶה כָּל־טָהוֹר
14 שו בְּבֵיתְךָ יֹאכְלֶנּוּ: כָּל־חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה: כָּל־פֶּטֶר

Israel, to thee have I given them as a perpetual due" (Kennedy).

heave offerings. The general term for offerings made to God.

9. *reserved from the fire. i.e.* saved from being totally burnt upon the Altar.

oblation. "Offering."

meal offering. See Lev. II, 2, 3.

guilt offering. See Lev. VII, 7.

10. *as the most holy things.* To be eaten in a holy place; viz., in the "Court of the Tent of meeting," which in Lev. VI, 19 is designated, "a holy place."

11. *and this is thine.* Here begins a second list (*v.* 11–15) of holy gifts that were to be given by the offerers *directly* to the priests, to be eaten at home by all ritually clean members of the priestly families.

heave offering . . . wave offering. See Lev. VII, 29–34.

12. *the best.* lit. "the fat" (in English, "the cream"), to denote the choicest parts of anything.

thing that openeth the womb, of all flesh which they offer unto the LORD, both of man and beast, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. 16. And as to their redemption money, from a month old shalt thou redeem them, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary (the same is twenty gerahs). 17. But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD. 18. And the flesh of them shall be thine, as the wave breast and as the right thigh, it shall be thine. 19. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee. 20. And the LORD said unto Aaron, Thou shalt have no inheritance in their land. neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.*[vii]

I am thy . . . inheritance. Just as the laity were to live upon what was yielded them by the land, so the priests were to live upon what God accorded them; *i.e.* the sacrifices brought to the Altar and the consecrated gifts.

רֻחַם לְכָל־בָּשָׂר אֲשֶׁר־יַקְרִיבוּ לַיהוָה בָּאָדָם וּבַבְּהֵמָה
יִהְיֶה־לָּךְ אַךְ | פָּדֹה תִפְדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר
16 הַבְּהֵמָה הַטְּמֵאָה תִּפְדֶּה: וּפְדוּיו מִבֶּן־חֹדֶשׁ תִּפְדֶּה
בְּעֶרְכְּךָ כֶּסֶף חֲמֵשֶׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים
17 גֵּרָה הוּא: אַךְ בְּכוֹר־שׁוֹר אוֹ בְכוֹר כֶּשֶׂב אוֹ־בְכוֹר עֵז
לֹא תִפְדֶּה קֹדֶשׁ הֵם אֶת־דָּמָם תִּזְרֹק עַל־הַמִּזְבֵּחַ וְאֶת־
18 חֶלְבָּם תַּקְטִיר אִשֶּׁה לְרֵיחַ נִיחֹחַ לַיהוָה: וּבְשָׂרָם יִהְיֶה־
19 לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין לְךָ יִהְיֶה: כָּל | תְּרוּמֹת
הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַיהוָה נָתַתִּי לְךָ וּלְבָנֶיךָ
וְלִבְנֹתֶיךָ אִתָּךְ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי
כ יְהוָה לְךָ וּלְזַרְעֲךָ אִתָּךְ: וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן בְּאַרְצָם
לֹא תִנְחָל וְחֵלֶק לֹא־יִהְיֶה לְךָ בְּתוֹכָם אֲנִי חֶלְקְךָ
שביעי 21 וְנַחֲלָתְךָ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ס וְלִבְנֵי לֵוִי הִנֵּה נָתַתִּי

v. 20. קמץ מיק

15–18. Disposal of Firstlings

16. *redemption money.* Of the human firstborn.

17. *firstling of an ox . . . goat.* Being available for sacrifice upon the Altar, these were not to be redeemed.

18. *as the wave breast.* Which in the case of peace-offerings were given unto Aaron and his sons as their due (Lev. VII, 28–34), so shall the flesh of these firstlings also be their perquisite and subject to the same restrictions.

19. *the heave offerings.* Enumerated in *v.* 8–19.

covenant of salt. i.e. a permanent covenant. As salt was added to different kinds of food not only to give them a relish but to preserve them from putrefaction, it became the emblem of incorruptibility and permanence.

20. *no inheritance.* They were to have no share in the land of Canaan at the time of its division among the tribes.

21. And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. 22. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and die. 23. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance. 24. For the tithe of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25. And the LORD spake unto Moses, saying, 26. Moreover thou shalt speak unto the Levites, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, a tithe of the tithe. 27. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress. 28. Thus ye also shall offer

27. *the corn of the threshing-floor.* This tithe by you to the priests shall be regarded as though it were direct from your threshing-floor and wine-press.

כָּל־מַעֲשַׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֵלֶף עֲבֹדָתָם אֲשֶׁר־הֵם
22 עֹבְדִים אֶת־עֲבֹדַת אֹהֶל מוֹעֵד: וְלֹא־יִקְרְבוּ עוֹד בְּנֵי
23 יִשְׂרָאֵל אֶל־אֹהֶל מוֹעֵד לָשֵׂאת חֵטְא לָמוּת: וְעָבַד הַלֵּוִי
הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם
24 לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה: כִּי אֶת־
מַעְשַׂר בְּנֵי־יִשְׂרָאֵל אֲשֶׁר יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי
לַלְוִיִּם לְנַחֲלָה עַל־כֵּן אָמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
לֹא יִנְחֲלוּ נַחֲלָה: פ

כה
26 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ
אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר
נָתַתִּי לָכֶם מֵאִתָּם בִּנְחֲלַתְכֶם וַהֲרֵמֹתֶם מִמֶּנּוּ תְּרוּמַת
27 יְהוָה מַעֲשֵׂר מִן־הַמַּעֲשֵׂר: וְנֶחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן
28 מִן־הַגֹּרֶן וְכַמְלֵאָה מִן־הַיָּקֶב: כֵּן תָּרִימוּ גַּם־אַתֶּם תְּרוּמַת

21–24. Dues of the Levites from the People

21. *tithe.* A tenth part.

the tithe in Israel. Was paid on agricultural produce and on cattle to the Levites. It is designated in the Talmud "first tithe," as distinguished from "second tithe" and "the tithe for the poor"; Deut. xiv, 22–29.

24. *no inheritance.* Like the priests, they had no separate territory allotted to them. Their possessions consisted of 48 cities "with the open land about them"; see xxxv, 7.

25–32. The Dues of the Priests from the Levites

The Levites were to contribute to the priests a tithe of that which they had received from the people.

an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the LORD'S heave offering to Aaron the priest. 29. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.*m 30. Therefore thou shalt say unto them, When ye heave the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress. 31. And ye shall eat it in every place, ye and your households: for it is your reward in return for your service in the tent of meeting. 32. And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall not profane the holy things of the children of Israel, that ye die not.

For the Lesson from the Prophets, I Samuel XI, 14–XII, 22, *see* The Haftorahs, p. 406
For the Blessings before and after the Haftorah see p. 368

יְהוָה מִכֹּל מַעְשְׂרֹתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל
29 וּנְתַתֶּם מִמֶּנּוּ אֶת־תְּרוּמַת יְהוָה לְאַהֲרֹן הַכֹּהֵן: מִכֹּל
מַתְּנֹתֵיכֶם תָּרִימוּ אֵת כָּל־תְּרוּמַת יְהוָה מִכָּל־חֶלְבּוֹ אֶת־
מפטיר ל מִקְדְּשׁוֹ מִמֶּנּוּ: וְאָמַרְתָּ אֲלֵהֶם בַּהֲרִימְכֶם אֶת־חֶלְבּוֹ
מִמֶּנּוּ וְנֶחְשַׁב לַלְוִיִּם כִּתְבוּאַת גֹּרֶן וְכִתְבוּאַת יֶקֶב:
31 וַאֲכַלְתֶּם אֹתוֹ בְּכָל־מָקוֹם אַתֶּם וּבָתֵּיכֶם כִּי־שָׂכָר הוּא
32 לָכֶם חֵלֶף עֲבֹדַתְכֶם בְּאֹהֶל מוֹעֵד: וְלֹא־תִשְׂאוּ עָלָיו
חֵטְא בַּהֲרִימְכֶם אֶת־חֶלְבּוֹ מִמֶּנּוּ וְאֶת־קָדְשֵׁי בְנֵי־יִשְׂרָאֵל
לֹא תְחַלְּלוּ וְלֹא תָמֻתוּ:

28. *Aaron the priest.* And his descendants.

29. *the hallowed part.* So called because of its description in *v.* 24 as "a gift unto the LORD."

30. *say unto them.* *i.e.* to the Levites.

counted . . . increase. When the Levites had given as a tithe to the priests the best part from the tithe which they themselves had received from the laity, then the remainder was theirs just as if they had grown it and gathered it themselves.

32. *ye shall bear no sin.* When the tithe of the tithe had been duly contributed in accordance with the preceding instructions, then would the Levites incur no penalty of sin by eating and enjoying the produce of the threshing-floor and wine-press as and when they pleased.

VI. CHUKKAS

CHAPTER XIX

19 1. And the LORD spake unto Moses and unto

ben Zakkai replied by referring him to a Pagan analogy: "Just as a person afflicted by melancholy or possessed of an 'evil spirit' is freed of his disease by taking certain medicaments or by the burning of certain roots, in the same manner the ashes of the Red Heifer, prepared in the prescribed way and dissolved in water, drive away the 'unclean spirit' of defilement resulting from contact with the dead." The Roman was satisfied with the answer, and went his way. Thereupon the pupils of Johanan said to him: "That man's attack thou hast warded off with a broken reed, but what answer hast thou for *us?*" "By your lives," said the Master, "the dead man doth not make impure, neither do the ashes dissolved in water make pure: but the law concerning the Red Heifer is a decree of the All-holy, Whose reasons for issuing that decree it behoves not mortals to question." In brief, the attitude of Judaism as to the meaning of this law is not merely a confession of ignorance, but the realisation that we shall never know why such defilement should be removed in that specified manner ("ignorabimus").

Nevertheless there have been many attempts at explanation, at any rate of symbolisation, of this law both by Jews and non-Jews. One of them is, The majestic cedar of Lebanon represents pride, and hyssop represents humility; uncleanness and sin and death are all associated ideas: the ceremony, therefore, is a powerful object-lesson, teaching the eternal truth that a holy God can be served only by a holy People.

CAP. XIX. יט

פ פ פ 39 לט

יט א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: זֹאת חֻקַּת

VI. CHUKKAS

(CHAPTERS XIX–XXII, 1)

CHAPTER XIX. THE RED HEIFER

The law set forth in this chapter belongs to the group of commandments dealt with in Lev. XII–XV; see the introductory note, "Laws of Purification," *Leviticus*, 110.

It provides for the removal of defilement resulting from contact with the dead. A red heifer, free from blemish and one that had not yet been broken to the yoke, was to be slain outside the camp. It was then to be burned, cedar-wood, hyssop and scarlet being cast upon the pyre. The gathered ashes, dissolved in fresh water, were to be sprinkled on those who had become contaminated through contact with a dead body.

This ordinance is the most mysterious rite in Scripture, the strange features of which are duly enumerated by the Rabbis. Thus, its aim was to purify the defiled, and yet it defiled all those who were in any way connected with the preparation of the ashes and water of purification. "It purifies the impure, and at the same time renders impure the pure"! So inscrutable was its nature—they said—that even King Solomon in his wisdom despaired of learning the secret meaning of the Red Heifer regulations. To a high-placed Roman questioner, who expressed his amazement at the procedure in connection with the Red Heifer, Johanan

Aaron, saying, 2. This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: 3. and ye shall give her unto Eleazar the priest, and he shall bring her forth without the camp, and one shall slay her before his face: 4. and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times: 5. and one shall burn the heifer in his sight: her skin, and her flesh, and her blood, with her dung, shall he burn: 6. and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. 7. Then

later times, it was usually—though by no means invariably—the High Priests who officiated on these occasions.

he shall bring her forth. The Heb. is idiomatic, and is equivalent to "one shall bring her forth"; probably by the person ordered to slaughter her. Such person might be a layman.

4. *toward . . . tent of meeting.* An indication that the blood of the sacrifice was dedicated to the Sanctuary, and thereby acquired its atoning and purifying power.

seven times. As in the case of all sin-offerings; Lev. IV, 6, 17.

6. *cedar wood, and hyssop, and scarlet.* These were also employed in the purgation ritual of the lepers; Lev. XIV, 4. The scarlet may have been symbolic of sin (Isa. I, 18), just as the redness of the heifer.

הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר ו אֶל־בְּנֵי יִשְׂרָאֵל
וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם
3 אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל: וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן
4 וְהוֹצִיא אֹתָהּ אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו: וְלָקַח
אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל
ה מוֹעֵד מִדָּמָהּ שֶׁבַע פְּעָמִים: וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו
6 אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף: וְלָקַח
הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ

2. *statute of the law.* Heb. חקת התורה. The word "statute" is used in connection with all laws and ordinances whose reason is not disclosed to us; see *Genesis*, 222. "Because Satan and the heathens taunt Israel with this and similar commandments, Scripture uses in this connection the term חקה 'statute,' implying, 'It is a decree from before Me, and you are not at liberty to cavil at My decrees'" (Rashi). This law served the generations in Israel as a pure instance of absolute obedience to the decrees of God.

red heifer. Heb. *parah adumah*; a young cow, not a calf or a full-grown cow. The early Jewish conception was that the sacrifice of the red heifer was an expiatory rite to atone for the sin of the Golden Calf תבא פרה ותכפר על מעשה העגל.

without spot. Faultlessly red; two hairs of another colour on its body were sufficient to disqualify it.

no blemish. Such as blindness and others referred to in Lev. xxii, 22–24, as rendering an animal unfit for sacrifice.

upon which never came yoke. A "virgin" animal in the sense of never having been used for secular purposes.

3. *unto Eleazar.* "As Aaron had made the Golden Calf, this rite was not to be carried out by him, because the prosecuting counsel cannot become the defending counsel"; *i.e.* Aaron who had caused the sin was not the fitting person to atone for it (Moses Haddarshan, quoted by Rashi). In

the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even. 8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. 9. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a sin offering. 10. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for statute for ever. 11. He that toucheth the dead body of any man shall be unclean seven days: 12. the same shall purify himself therewith on the third day and on the seventh day, so shall he be clean: but if he purify not himself the third day and the seventh day,

hating and hateful; elevating others, and themselves sinking into inhumanity, impurity, and unholiness. It is a real, if disturbing, fact in the spiritual life of man.

the stranger that sojourneth among them. i.e. the proselyte who assumes the religious duties of Israel.

11–13. The Specific Purpose of the Water for Purification

11. *of any man.* Israelite or non-Israelite.

12. *shall purify himself.* lit. "shall remove the sin from himself."

therewith. With the ashes.

7 שְׁרֵפַת הַפָּרָה: וְכִבֶּס בְּגָדָיו הַכֹּהֵן וְרָחַץ בְּשָׂרוֹ בַּמַּיִם
8 וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד־הָעָרֶב: וְהַשֹּׂרֵף
אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד־
9 הָעָרֶב: וְאָסַף ו אִישׁ טָהוֹר אֶת אֵפֶר הַפָּרָה וְהִנִּיחַ
מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל
י לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא: וְכִבֶּס הָאֹסֵף אֶת־אֵפֶר
הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהָיְתָה לִבְנֵי יִשְׂרָאֵל
11 וְלַגֵּר הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם: הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ
12 אָדָם וְטָמֵא שִׁבְעַת יָמִים: הוּא יִתְחַטָּא־בּוֹ בַּיּוֹם הַשְּׁלִישִׁי
וּבַיּוֹם הַשְּׁבִיעִי יִטְהָר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי

7. *unclean until the even.* Which implied exclusion from the camp until sunset, and prohibition to partake of the meats of the holy sacrifices.

9. *it shall be kept.* *i.e.* the ashes.

for a water of separation. Better, *a water of sprinkling* (AJ, Rashi). Many commentators take its literal meaning to be, "water for the removal of impurity." That the ashes were mixed with water is seen from *v.* 17.

sin offering. Better, a *purification from sin;* something that removes sin. The ashes of the heifer shall be a medium for the purification from sin; cf. "water of purification," in VIII, 7.

10. *shall . . . be unclean.* Everyone, priest or layman, who had something to do with the preparation of this water of purification became unclean.

A word must be said on the paradox of the *parah adumah* מטהרת את הטמאים ומטמא את הטהורים *i.e.* the simultaneous possession of sanctification and defilement. There have been great institutions and movements in both Jewish and general history that have sanctified others, and yet have at the same time tended to defile those that created or directed those institutions and movements. The very men who helped others to self-sacrifice and holiness, not infrequently themselves became hard and self-centred,

he shall not be clean. 13. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. 14. This is the law when a man dieth in a tent: every one that cometh into the tent, and every one that is in the tent, shall be unclean seven days. 15. And every open vessel, which hath no covering bound upon it, is unclean. 16. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17. And for the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be put thereto in a vessel: *ii 18. and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave:

16. *in the open field.* If one comes up against a dead body or a human bone or grave in the open, that is, not under cover, he contracts defilement only after actual contact with any of these.

17. *sin offering.* As in *v.* 9.

running water. lit. "living water." According to the Talmud, this water from a running stream had first to be put in a vessel and then the ashes mixed in.

13 וּבָיוֹם הַשְּׁבִיעִי לֹא יִטְהָר׃ כָּל־הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם
אֲשֶׁר־יָמוּת וְלֹא יִתְחַטָּא אֶת־מִשְׁכַּן יְדוָה טִמֵּא וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי־מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא
14 יִהְיֶה עוֹד טֻמְאָתוֹ בוֹ׃ זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל
כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת
טו יָמִים׃ וְכֹל כְּלִי פָתוּחַ אֲשֶׁר אֵין־צָמִיד פְּתִיל עָלָיו טָמֵא
16 הוּא׃ וְכֹל אֲשֶׁר־יִגַּע עַל־פְּנֵי הַשָּׂדֶה בְּחַלְלֵי־חֶרֶב אוֹ בְמֵת
17 אָדָם בְּעַצְמֹ אוֹ בְקֶבֶר יִטְמָא שִׁבְעַת יָמִים׃ וְלָקְחוּ
לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־
שני 18 כֶּלִי׃ וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה עַל־הָאֹהֶל
וְעַל־כָּל־הַכֵּלִים וְעַל־הַנְּפָשׁוֹת אֲשֶׁר הָיוּ־שָׁם וְעַל־הַנֹּגֵעַ
19 בָּעֶצֶם אוֹ בֶחָלָל אוֹ בַמֵּת אוֹ בַקָּבֶר׃ וְהִזָּה הַטָּהֹר עַל־

13. *of any man that is dead.* Excluding the dead body of a beast.

the tabernacle. Here used in the larger sense to denote the Camp of Israel; cf. *v*, 3.

cut off. By Divine agency.

14–22. Mode of Purification

14. *in a tent.* Here used generally to denote any place wherein people live, because the Israelites at the time dwelt in tents rather than in houses (Ibn Ezra). The same law applies to any dead body that is brought *into* a tent.

every one. Better, *everything* (AJ); household utensils, wearing apparel, as well as the people who are in the tent at the time.

that cometh into the tent. *i.e.* whilst the dead body is inside it. Contact with the dead is not required for defilement. Mere presence under the same roof is sufficient.

unclean seven days. Even though these persons or things had no actual contact with the corpse.

15. *no covering.* Not hermetically sealed with a cover.

19. and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even. 20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. 21. And it shall be a perpetual statute unto them: and he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. 22. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAPTER XX

20 1. And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried

CHAPTER XX

This chapter is, chronologically, the sequel of XIV, where it is related that the Israelites were condemned to wander forty years, and were foiled in an unauthorised attempt to enter Canaan from the south (XIV, 40–45). The events narrated in the present chapter belong to the last, the fortieth, year of the wanderings. As Ibn Ezra correctly points out, the history of the preceding thirty-eight years is a blank page in the Book of Numbers. And the reason

הַטְּמֵא בַּיּוֹם הַשְּׁלִשִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטֵּאוֹ בַּיּוֹם הַשְּׁבִיעִי
כ וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב: וְאִישׁ אֲשֶׁר־יִטְמָא
וְלֹא יִתְחַטָּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי אֶת־
21 מִקְדַּשׁ יְהוָה טִמֵּא מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא הוּא: וְהָיְתָה
לָהֶם לְחֻקַּת עוֹלָם וּמַזֵּה מֵי־הַנִּדָּה יְכַבֵּס בְּגָדָיו וְהַנֹּגֵעַ בְּמֵי
22 הַנִּדָּה יִטְמָא עַד־הָעָרֶב: וְכָל אֲשֶׁר־יִגַּע־בּוֹ הַטָּמֵא יִטְמָא
וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד־הָעָרֶב: ס

Cap. XX. כ

כ א וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְבַּר־צִן בַּחֹדֶשׁ הָרִאשׁוֹן

כ v. 1. ב׳ טעמים

22. *the unclean person.* Who has had contact with a corpse or grave as mentioned in *v.* 18.

that toucheth him. i.e. the person that has any contact with the person mentioned in the foregoing clause. This is a departure from the RV, which has "that toucheth it." According to the Rabbis, contact with a corpse is the primary source of ritual impurity (אבי אבות הטומאה). He that has contact with the person thus contaminated becomes a secondary source of impurity (אב הטומאה), which in diminishing intensity is transmitted to food and liquids.

until even. When he becomes "clean," having bathed his body.

According to the Mishna, the ceremonial of the burning of a Red Heifer was enacted seven times; once by Moses, once by Ezra, and five times after Ezra. It naturally disappeared from Jewish life with the Destruction of the Temple.

Chapter XIX forms the reading for Sabbath Parah, one of the so-called four Extraordinary Sabbaths, on the last Sabbath but one in Adar; or on the last, if the first day of Nisan falls on a Saturday. The reading is to commemorate the purification of the unclean by sprinkling them with the "water of separation," so that they may be enabled to bring the Passover sacrifice in a state of purity. The Haftorah on Sabbath Parah is Ezek. XXXVI, 16–38, see *Exodus*, 596; *Leviticus*, 450.

there. 2. And there was no water for the congregation: and they assembled themselves together against Moses and against Aaron. 3. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! 4. And why have ye brought the assembly of the LORD into this wilderness, that we should die there, we and our cattle? 5. And wherefore have ye made us to come up out of Egypt, to bring us in unto this

2–23. STRIKING OF THE ROCK. SIN OF MOSES AND AARON

Over and over again Scripture brings out, on the one hand, the fickleness of the people—their murmurings, mutinies, vehement repentance, and woeful self-assertion; and, on the other hand, the marvellous constancy of Moses, —his humility, faithfulness, generosity and his sublime patience. Once only was his mighty spirit unable to stand the strain. The meaning of "ye believed not in Me" (*v.* 12) does not make it quite clear whether the sin was a momentary presumptuousness, or disobedience to a Divine command. It is but a single blot in his career, and in any other man would have been unnoticed. "Judaism teaches that the greater the man, the stricter the standard by which he is judged and the greater the consequent guilt and punishment, if there is a falling away from that standard" (S. R. Hirsch). For this sin, recorded in this chapter, Moses forfeits his right to enter the Promised Land.

3. *when our brethren died.* In the revolt of Korah, or at other occasions of "murmuring."

4. *and our cattle.* "'A righteous man regardeth the life of his beast'; and the fact that these people, so near death, still considered the sufferings of their beasts, shows that they were, notwithstanding their attitude towards Moses and Aaron, really pious men. And in truth, God did not take amiss their words against Moses and Aaron, for God holds no one responsible for words uttered in distress" (Midrash).

2 וַיֵּשֶׁב הָעָם בְּקָדֵשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֶר שָׁם: וְלֹא
3 הָיָה מַיִם לָעֵדָה וַיִּקָּהֲלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן: וַיָּרֶב
הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוּ גָוַעְנוּ בְגוַע אַחֵינוּ לִפְנֵי
4 יְהוָה: וְלָמָּה הֲבֵאתֶם אֶת־קְהַל יְהוָה אֶל־הַמִּדְבָּר הַזֶּה
ה לָמוּת שָׁם אֲנַחְנוּ וּבְעִירֵנוּ: וְלָמָּה הֶעֱלִיתָנוּ מִמִּצְרַיִם
לְהָבִיא אֹתָנוּ אֶל־הַמָּקוֹם הָרָע הַזֶּה לֹא מְקוֹם זֶרַע וּתְאֵנָה

is not far to seek. The men of that generation had been found wanting, and condemned to a dying life in the wilderness. Their story was, therefore, of no further spiritual value to the Israel of the future. And yet, "the ages of silence in the history of the Hebrews were generally ages of growth. These thirty-eight almost uneventful years are one of those numerous gaps in the nation's history, during which real progress was made. From them Israel emerged transformed from a fugitive body of slaves into a nation; and it is an evidence of the greatness of the character of Moses, that he knew how to wait in silence, till his people were ready to advance to conquest in obedience to God's command" (Foakes-Jackson).

XX, 1. Death of Miriam

1. *into the wilderness of Zin.* This, the third and last stage of the journey from Sinai to the Promised Land started at Kadesh, was continued round the land of Edom (XXI, 4), and ended at the heights of Pisgah in the country of Moab, near the Dead Sea and the fords of the Jordan.

in the first month. Of the fortieth year of wandering.

Kadesh. See on XIII, 26.

Miriam died there. She died towards the end of the desert wanderings, and like her brothers did not reach the Promised Land. She is spoken of as one of the three good leaders of Israel (פרנסים טובים); and to her merit was due the Well, which according to the legend, accompanied the children of Israel as long as she lived.

evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. 6. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them.*iii(**ii) 7. And the LORD spake unto Moses, saying, 8. Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink. 9. And Moses took the rod from before the LORD, as he commanded him. 10. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? 11. And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. 12. And the LORD said

shall we bring you forth. *i.e. can* we bring forth water out of this rock? In that moment of irritation and gloom, Moses gives expression to doubt in front of the masses as to the fulfilment of God's promise.

11. *smote the rock.* Carried away by anger, Moses still further forgot himself, and instead of speaking to the rock as he had been commanded, he struck it twice. Had he merely spoken to the rock, the miracle would have been undeniable, and God's Name would then have been sanctified in the eyes of the unbelieving multitude.

6 וְנֶפֶן וְרִמּוֹן וּמַיִם אֵין לִשְׁתּוֹת: וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי
הַקָּהָל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְּבוֹד־
יְהוָה אֲלֵיהֶם: (שני כשתן מחוב׳) שלישי ס
7 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 8 קַח אֶת־הַמַּטֶּה וְהַקְהֵל
אֶת־הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־הַסֶּלַע
לְעֵינֵיהֶם וְנָתַן מֵימָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע וְהִשְׁקִית
9 אֶת־הָעֵדָה וְאֶת־בְּעִירָם: וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֶּה מִלִּפְנֵי
י יְהוָה כַּאֲשֶׁר צִוָּהוּ: וַיַּקְהִלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקָּהָל
אֶל־פְּנֵי הַסֶּלַע וַיֹּאמֶר לָהֶם שִׁמְעוּ־נָא הַמֹּרִים הֲמִן־הַסֶּלַע
11 הַזֶּה נוֹצִיא לָכֶם מָיִם: וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע
בְּמַטֵּהוּ פַּעֲמָיִם וַיֵּצְאוּ מַיִם רַבִּים וַתֵּשְׁתְּ הָעֵדָה וּבְעִירָם: ס

6. *went from the presence of the assembly.* Abarbanel and other commentators understand this in the sense of *fleeing* from before the assembly, and see in this action the lack of faith for which Moses and Aaron were condemned.

8. *take the rod.* With which the miracles had been wrought in Egypt and the rock at Rephidim had been smitten, when likewise the people strove with Moses; Exod. XVII, 4 ("what shall I do unto this people? They be almost ready to stone me").

unto the rock. i.e. the first rock in front of them, and standing in their sight (Nachmanides).

9. *took . . . the* LORD. It had been deposited in the Tabernacle.

10. *ye rebels.* Heb. *morim;* the Midrash connects it with the Greek word for "fools," and also with the Heb. word for "teacher," and renders it, "Hear now, ye who presume to teach your teachers"; *i.e.* ye who imagine yourselves to be wiser than your leaders! "This impatience with the people was considered reprehensible in Divinely appointed leaders" (Maimonides).

unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. 13. These are the waters of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.*iv

14. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: 15. how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, and our

east. For this purpose, they must traverse the territories of Edom and Moab that lie south of the Dead Sea; see Map. The land of Edom was held by a warlike race, and its king gruffly refused Israel's request for permission to pass through his land. This refusal forced the Israelites to take a still more circuitous route round the southern portion of Edom; and then, keeping to the east of Edom and Moab, march northwards towards the river Arnon. The journey was a terrible one. Nevertheless, the days of penal wandering were at an end, and the hour of conquest was at hand.

14. *thy brother Israel. i.e.* thy kinsman Israel. The Edomites were descendants of Esau, the twin brother of Jacob; Gen. xxv, 30.

all the travail. lit. "the weariness." The sufferings which the Israelites had undergone should have filled the Edomites with brotherly sympathy, and induced them to to help their kinsfolk. The unnatural hostility of Edom towards Israel at a later period is the subject of the Book of Obadiah; see *Genesis*, 492f.

12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן יַעַן לֹא־הֶאֱמַנְתֶּם בִּי
לְהַקְדִּישֵׁנִי לְעֵינֵי בְּנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקָּהָל
13 הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם: הֵמָּה מֵי מְרִיבָה אֲשֶׁר־
רביעי 14 רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה וַיִּקָּדֵשׁ בָּם: ס וַיִּשְׁלַח
מֹשֶׁה מַלְאָכִים מִקָּדֵשׁ אֶל־מֶלֶךְ אֱדוֹם כֹּה אָמַר אָחִיךָ
יִשְׂרָאֵל אַתָּה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתְנוּ:
טו וַיֵּרְדוּ אֲבֹתֵינוּ מִצְרַיְמָה וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים

12. *because . . . in the eyes of the children of Israel.* In what did the offence really consist for which Moses and Aaron were excluded from the Promised Land? Some commentators hold that Scripture intentionally does not specify the sin of Moses: his sin, like his grave, was to remain unknown to posterity. Such, however, is not the opinion of the Rabbis, who maintain that this sin is sufficiently indicated in *v.* 10 and 11. "'Thou hast decreed'—said Moses—'that I die in the desert like the generation of the desert that angered Thee. I implore Thee, write in Thy Torah wherefore I have been thus punished, so that future generations may not say I had been like the generation of the desert.' God granted his wish, and in several passages, Scripture sets forth the offence for which Moses was not to enter the Promised Land" (Midrash).

13. *waters of Meribah. i.e.* the waters of strife. There is a similar use of the word for a similar occasion in Exod. XVII, 7. To distinguish the two the later occurrence is frequently known as "Meribath-Kadesh."

was sanctified in them. God vindicated His Name by His giving water to the people, and by allowing justice to take its course, without respect of persons, in punishing Moses and Aaron (Talmud); cf. Lev. X, 3.

14–21. King of Edom Refuses Permission to Pass Through His Land

The Israelites, having failed to enter Canaan from the south, must now seek to enter it by a roundabout way from the

fathers: 16. and when we cried unto the LORD, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: 17. let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's high way, we will not turn aside to the right hand nor to the left, until we have passed thy border. 18. And Edom said unto him, Thou shalt not pass through me, lest I come out with the sword against thee. 19. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without doing any thing else, pass through on my feet. 20. And he said, Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand. 21. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.v*(iii**)

22. And they journeyed from Kadesh: and the children of Israel, even the whole congregation, came unto mount Hor. 23. And the LORD spake unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying, 24. Aaron

land of Edom' (*v.* 23; and 'in the edge' of the land of Edom; XXXIII, 37); probably Jebel Madurah, NE of Kadesh and a day's journey from the Dead Sea.

16 וַיִּרְעוּ לָנוּ מִצְרַיִם וְלַאֲבֹתֵינוּ׃ וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קֹלֵנוּ
וַיִּשְׁלַח מַלְאָךְ וַיֹּצִאֵנוּ מִמִּצְרָיִם וְהִנֵּה אֲנַחְנוּ בְקָדֵשׁ עִיר קְצֵה
17 גְּבוּלֶךָ׃ נַעְבְּרָה־נָּא בְאַרְצֶךָ לֹא נַעֲבֹר בִּשְׂדֶה וּבְכֶרֶם וְלֹא
נִשְׁתֶּה מֵי בְאֵר דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ לֹא נִטֶּה יָמִין וּשְׂמֹאל
18 עַד אֲשֶׁר־נַעֲבֹר גְּבֻלֶךָ׃ וַיֹּאמֶר אֵלָיו אֱדוֹם לֹא תַעֲבָר
19 בִּי פֶּן־בַּחֶרֶב אֵצֵא לִקְרָאתֶךָ׃ וַיֹּאמְרוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל
בַּמְסִלָּה נַעֲלֶה וְאִם־מֵימֶיךָ נִשְׁתֶּה אֲנִי וּמִקְנָי וְנָתַתִּי מְכָרָם
כ רַק אֵין דָּבָר בְּרַגְלַי אֶעֱבֹרָה׃ וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא
21 אֱדוֹם לִקְרָאתוֹ בְּעַם כָּבֵד וּבְיָד חֲזָקָה׃ וַיְמָאֵן אֱדוֹם נְתֹן
חמישי (שלישי שהן מחוב׳) אֶת־יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֵּט יִשְׂרָאֵל מֵעָלָיו׃ ס
22 וַיִּסְעוּ מִקָּדֵשׁ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה הֹר הָהָר׃
23 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּהֹר הָהָר עַל־גְּבוּל

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v. 17. מלא ו

16. *an angel.* Here in the literal sense of "messenger." The reference is to Moses, the God-sent liberator and guide.

17. *king's high way.* Better, *the king's way.* The public high road made for the king and his armies.

19. *high way.* Heb. *mesillah.* This must be identical with the caravan trade-route that from immemorial times connected Egypt with the lands beyond the Dead Sea and Jordan.

let me only . . . feet. Better, *let me only—there is no hurt—pass through on my feet* (Luzzatto). We ask for nothing that can cause you injury or annoyance.

21. *turned away.* In the direction indicated in *v.* 22.

22–29. Death of Aaron

22. *came unto mount Hor.* lit. "came unto Hor the mountain." The site is stated to be 'by the border of the

shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah. 25. Take Aaron and Eleazar his son, and bring them up unto mount Hor: 26. and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. 27. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. 28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. 29. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

fellow. If he discovered that two men had fallen out, he hastened first to the one, then to the other, saying, to each: "If thou didst but know how he with whom thou hast quarrelled regrets his action!" Aaron would thus speak to each separately, until both the former enemies would mutually forgive each other, and as soon as they were again face to face greet each other as friends. This kindness of his led many a sinner to reform, who at the moment when he was about to commit a sin thought to himself, "How shall I be able to lift up my eyes to Aaron's face, I, to whom Aaron was so kind!" When Aaron died, the angels lamented in the words, "The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with Me in peace and uprightness, and did turn many away from iniquity" (Malachi II, 6).

24 אֶרֶץ־אֱדוֹם לֵאמֹר: יֵאָסֵף אַהֲרֹן אֶל־עַמָּיו כִּי לֹא יָבֹא אֶל
הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר־מְרִיתֶם אֶת־פִּי
כה לְמֵי מְרִיבָה: קַח אֶת־אַהֲרֹן וְאֶת־אלְעָזָר בְּנוֹ וְהַעַל אֹתָם
26 הֹר הָהָר: וְהַפְשֵׁט אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְהִלְבַּשְׁתָּם אֶת־
27 אלְעָזָר בְּנוֹ וְאַהֲרֹן יֵאָסֵף וּמֵת שָׁם: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר
28 צִוָּה יְהוָה וַיַּעֲלוּ אֶל־הֹר הָהָר לְעֵינֵי כָּל־הָעֵדָה: וַיַּפְשֵׁט
מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת־אלְעָזָר בְּנוֹ
וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאלְעָזָר מִן־הָהָר:
29 וַיִּרְאוּ כָּל־הָעֵדָה כִּי נָוַע אַהֲרֹן וַיִּבְכּוּ אֶת־אַהֲרֹן שְׁלֹשִׁים
יוֹם כָּל־בֵּית יִשְׂרָאֵל: ס

24. *be gathered unto his people.* The Bible phrase for reunion with those who had gone before—an intimation of immortality ; see on Gen. xv, 15 and xxv, 8.

ye rebelled. See on *v.* 12. " The leaders as well as the people with whom they were impatient were ' rebels ' " (Dummelow) ; see *v.* 10.

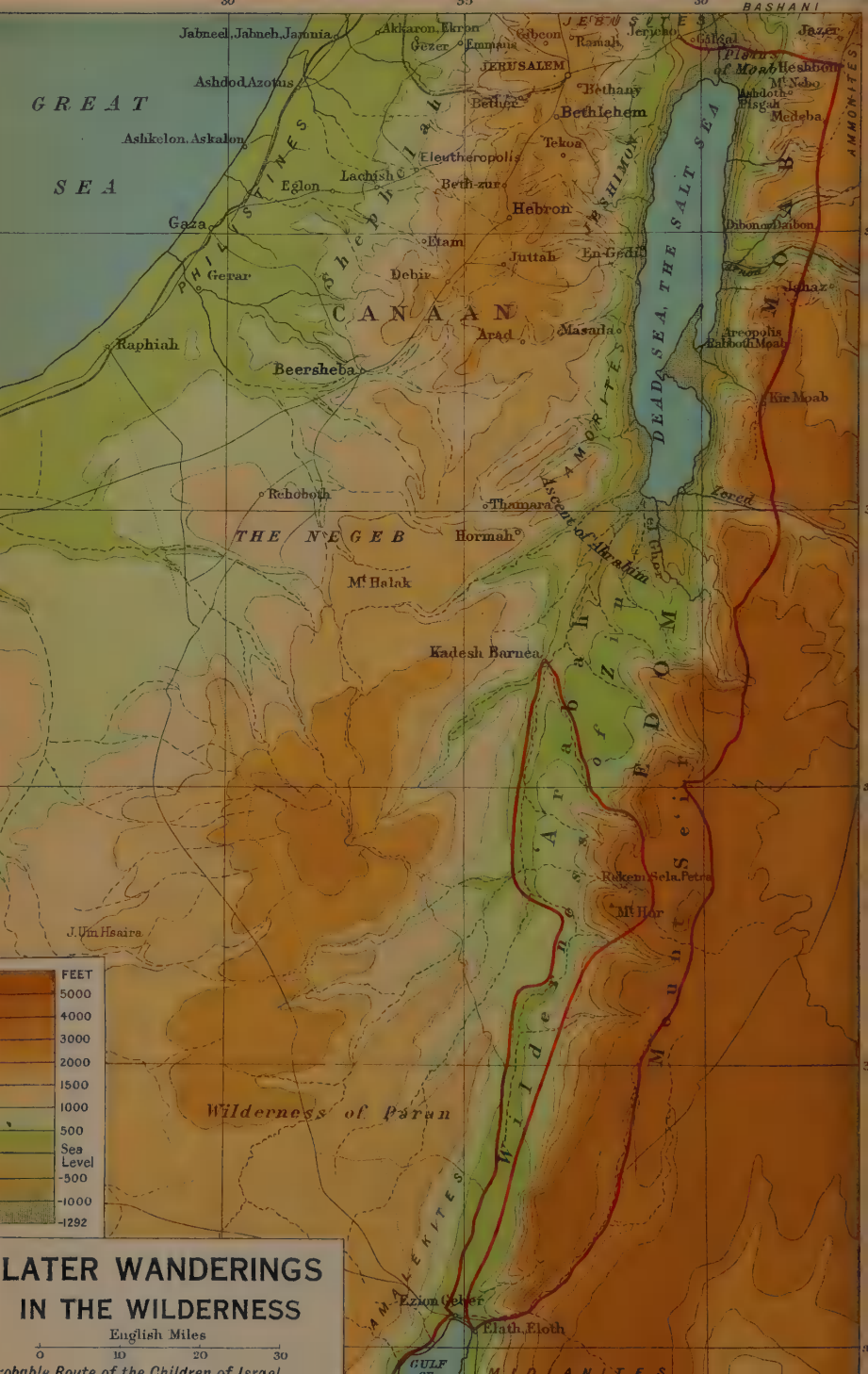
26. *strip Aaron of his garments.* *i.e.* the official robes which he wore as High Priest.

upon Eleazar his son. In token that the High Priesthood was transferred to him.

29. *thirty days.* The same number of days as they wept for Moses ; Deut. xxxiv, 8.

all the house of Israel. A national mourning for their first High Priest.

In later Jewish thought, Aaron is the ideal peace-maker ; and Hillel bids every man to be a " disciple of Aaron, loving peace and pursuing peace, loving his fellowmen and bringing them near to the Torah." According to rabbinic legend, he would go from house to house, and whenever he found one who did not know how to recite the Shema, he taught him to recite it. He did not, however, restrict his activities to " establishing peace between God and man," but strove to establish peace between man and his


BASHANI
Jabneel, Jabneh, Jamnia
Akkaron, Ekron
Gezer
Emmaus
Gibeon
Ramah
JEBUSITES
Jericho
Gilgal
Jazer
JERUSALEM
Plains of Moab
Heshbon
Mt. Nebo
Ashdod, Azotus
GREAT
SEA
Bethany
Bethlehem
Ashdoth Pisgah
Medeba
Ashkelon, Askalon
PHILISTINES
Plain
Eleutheropolis
Tekoa
AMMONITES
Eglon
Lachish
Beth-zur
Hebron
JESHIMON
DEAD SEA, THE SALT SEA
Gaza
Etam
Juttah
En-Gedi
Dibon, Dibon
PHILISTINES
Gerar
Debir
Jahaz
CANAAN
Raphiah
Arad
Masada
Arcopolis, Rabboth-Moab
Beersheba
Kir Moab
AMORITES
Rehoboth
Thamara
Zered
Ascent of Akrabim
THE NEGEB
Hormah
Mt. Halak
Kadesh Barnea
Arnon
MOAB
Wilderness of Paran
Rekem, Sela, Petra
Mt. Hor
J. Um Hsaira
Mountains of Edom
Wilderness of Zin
AMALEKITES
Ezion Geber
Elath, Eloth
GULF
FEET
5000
4000
3000
2000
1500
1000
500
Sea Level
-500
-1000
-1292
LATER WANDERINGS
IN THE WILDERNESS
English Miles
0 10 20 30
Probable Route of the Children of Israel

Cap. XXI. כא

כא א וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָּא יִשְׂרָאֵל
2 דֶּרֶךְ הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ ו מִמֶּנּוּ שֶׁבִי: וַיִּדַּר
יִשְׂרָאֵל נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתֹן תִּתֵּן אֶת־הָעָם הַזֶּה
3 בְּיָדִי וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם: וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל
וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחֲרֵם אֹתָם וְאֶת־עָרֵיהֶם וַיִּקְרָא שֵׁם־
הַמָּקוֹם חָרְמָה: פ
4 וַיִּסְעוּ מֵהֹר הָהָר דֶּרֶךְ יַם־סוּף לִסְבֹּב אֶת־אֶרֶץ אֱדוֹם

Chapter XXI

1–3. Battle with Canaanites

1. *Arad.* A royal city of the Canaanites (Josh. xii, 14), situated on a hill now known as Tel ' Arad, 17 miles south of Hebron and 50 miles north-east of Kadesh.

the South. Or, " the Negeb " ; lit. " the dryness," was the southern district of Canaan that bordered on the desert and was itself largely desert.

of Atharim. Or, " of the spies " (Targum). As the territory of the king of Arad extended to the desert of Zin, he must have anticipated an invasion and sought to forestall it. Most commentators, however, regard the word as the name of a place.

2. *utterly destroy. i.e.* " devote," or place under a ban, dedicate wholly to the Deity.

3. *Hormah.* Heb. חרמה from the same root as חרם a ban, a devoted thing, *i.e.* a thing " doomed " to destruction. The collective name of all the destroyed cities was Hormah, which was thus a district and not a single town ; see on xiv, 45 and introductory note to xiii.

This incident cannot be assigned to the period when the Israelites had begun to compass the land of Edom, for they were nowhere in the neighbourhood of Arad. It therefore must *precede* that event. " After leaving Sinai, the Israelites proceeded to Kadesh-barnea. From this base, they could march due north and invade Southern Palestine

CHAPTER XXI

21 1. And the Canaanite, the king of Arad, which dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. 2. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. 3. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and the name of the place was called Hormah.

4. And they journeyed from mount Hor by the way to the Red Sea, to compass the land of

(the Negeb). This they did, and the result is given in the above three verses. It ended in the annihilation of the Canaanite ruler, and his chief city was henceforth called Hormah. Spies were thereupon sent out to explore Canaan proper, as related in Chapter XIII. But their report was unfavourable. On hearing it, the people lost heart, and it became clear that success could not be expected until a new generation had grown up. The order was therefore given to evacuate Kadesh, and proceed towards Edom. But the people suddenly veered round, and refused to obey. In defiance of the Divine command, they embarked on a campaign of conquest. The result was disastrous. They were utterly routed and chased to Hormah (XIV, 45), the scene of their former triumph" (Wiener).

4–9. THE BRAZEN SERPENT

4. *by the way to the Red Sea.* Forbidden to cut through Edom, they had to pass *around* it, by journeying in a southern direction until they reached Ezion-Geber, on the eastern gulf of the Red Sea, the Gulf of Akaba. They then turned eastwards of Mt. Seir; and thereafter northwards towards the steppes of Moab; see Map.

to compass. To go round; see on XX, 22–29.

Edom : and the soul of the people was much discouraged because of the way. 5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, and there is no water ; and our soul loatheth this vile bread. 6. And the LORD sent fiery serpents among the people, and they bit the people ; and much people of Israel died. 7. And the people came to Moses, and said, We have sinned, because we have spoken against the LORD, and against thee ; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. 8. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a standard : and it shall come to pass, that every one that is bitten, when he seeth it, shall live. 9. And Moses made a serpent of brass, and set it upon the standard : and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.*vi 10. And

9. *when he looked.* " Did then the brazen serpent possess the power of slaying or of bringing to life ? No, but so long as the Israelites looked upwards and subjected their hearts to their Father in Heaven, were they healed. But when they refused, then were they destroyed " (Mishna). The brazen serpent was " a token of salvation to put them in remembrance of the commandments of Thy Law, for he that turned toward it was not saved because of that which was beheld but because of Thee, the Saviour of all " (Wisdom of Solomon).

This brazen serpent made by Moses was naturally preserved as an object of veneration by the Israelites. But

ה וַתִּקְצַר נֶפֶשׁ־הָעָם בַּדָּרֶךְ׃ וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה
לָמָּה הֶעֱלִיתֻנוּ מִמִּצְרַיִם לָמוּת בַּמִּדְבָּר כִּי אֵין לֶחֶם
6 וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקְּלֹקֵל׃ וַיְשַׁלַּח יְהוָה
בָּעָם אֶת הַנְּחָשִׁים הַשְּׂרָפִים וַיְנַשְּׁכוּ אֶת־הָעָם וַיָּמָת עַם־
7 רָב מִיִּשְׂרָאֵל׃ וַיָּבֹא הָעָם אֶל־מֹשֶׁה וַיֹּאמְרוּ חָטָאנוּ כִּי־
דִבַּרְנוּ בַיהוָה וָבָךְ הִתְפַּלֵּל אֶל־יְהוָה וְיָסֵר מֵעָלֵינוּ אֶת־
8 הַנָּחָשׁ וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד הָעָם׃ וַיֹּאמֶר יְהוָה אֶל־
מֹשֶׁה עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל־נֵס וְהָיָה כָּל־הַנָּשׁוּךְ
9 וְרָאָה אֹתוֹ וָחָי׃ וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל־
הַנֵּס וְהָיָה אִם־נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחַשׁ

כא 6. v. קמץ בשרחא

much discouraged. Or, "impatient"; their endurance gave out because of the unspeakable hardships.

because of the way. The rugged, sandy, and exceptionally dreary plain through which they were passing; and the fact that they were marching, for the time being, away from Canaan and knew not how they were ever to reach it.

5. *against God and against Moses.* They had not yet learned the duty of following God's leadership without complaint, even amidst the most adverse conditions.

vile bread. Or, "miserable bread," the manna, when compared with the appetising diet of Egypt.

6. *fiery serpents.* lit. "the serpents, the fiery ones," whose sting caused violent inflammation.

7. *Moses prayed for the people.* "Hence we learn," says the Midrash, "that when a man is asked to forgive, he must not cruelly refuse to do so. The people had spoken against Moses, but yet in the hour of their extremity Moses readily forgave, and prayed for their deliverance."

8. *make thee a fiery serpent.* An image of a fiery serpent made out of brass (Ibn Ezra).

upon a standard. Better, *upon a pole* (AV).

the children of Israel journeyed, and pitched in Oboth. 11. And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness which is before Moab, toward the sunrising. 12. From thence they journeyed, and pitched in the valley of Zered. 13. From thence they journeyed, and pitched on the other side of Arnon, which is in the wilderness, that cometh out of the border of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. 14. Wherefore it is said in the book of the Wars of the LORD,

Vaheb in Suphah,
And the valleys of Arnon,
15. And the slope of the valleys

wars waged by God on behalf of those that fear Him. Many books have been lost and are no longer extant among us; *e.g.* the Words of Nathan and Iddo, and the Chronicles of the Kings of Israel." Evidently it was a collection of ballads and songs. "The Book of the Wars of the LORD, like the Sefer Hayashar (Josh. x, 13 and II Sam. i, 18) is a proof that there was no absence of literary activity in the days of Moses. It furthermore proves that the Torah is not the result of such literary activity, otherwise the alleged compiler could have indicated his sources as he has done in this instance" (S. R. Hirsch).

Vaheb. This name of an unidentified town is in the accusative, and requires some verb like, "we captured," to be understood before it.

in Suphah. Or, "in storm." Perhaps it is the same place as *Suph*, mentioned in Deut. i, 1.

15. *of the valleys.* Not *valley*, for the name Arnon covers a complex of wadies uniting in the long, deep trench that carried their waters to the Dead Sea.

ששי 11 הַגְּחִשֹׁת וָחֶי׃ וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאֹבֹת׃ וַיִּסְעוּ
מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל־פְּנֵי מוֹאָב
12 מִמִּזְרַח הַשָּׁמֶשׁ׃ מִשָּׁם נָסָעוּ וַיַּחֲנוּ בְּנַחַל זָרֶד׃ מִשָּׁם
13 נָסָעוּ וַיַּחֲנוּ מֵעֵבֶר אַרְנֹן אֲשֶׁר בַּמִּדְבָּר הַיֹּצֵא מִגְּבֻל
הָאֱמֹרִי כִּי אַרְנֹן גְּבוּל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי׃
14 עַל־כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת יְהוָה אֶת־וָהֵב בְּסוּפָה וְאֶת־
טו הַנְּחָלִים אַרְנֹן׃ וְאֶשֶׁד הַנְּחָלִים אֲשֶׁר נָטָה לְשֶׁבֶת עָר

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v. 13. קמץ בסגולתא

when in the course of centuries it tended to become, and eventually became, an object of idolatrous worship, it was destroyed by King Hezekiah (II Kings xviii, 4). He is highly praised by the Rabbis for this act.

10–20. Halting Places

10. *pitched in Oboth.* "Somewhere on the flinty plateau to the East of Edom." (G. A. Smith).

11. *toward the sunrising.* *i.e.* on the east of Moab.

12. *valley of Zered.* *i.e.* on the wady of Zered, which flows into the Dead Sea at its southern extremity.

13. *on the other side of Arnon.* *i.e.* north of it.

which is in the wilderness. *i.e.* that part of it which is in the Wilderness.

"The Arnon is an enormous trench across the plateau of Moab. It is about 1700 feet deep and two miles broad from edge to edge of the cliffs which bound it, but the floor of the Valley over which the stream winds is only forty yards wide. About nineteen miles from the Dead Sea, the trench divides into two branches, and each of them again dividing into two. The whole plateau up to the desert is thus not only cut across, but up and down, by deep ravines, and a very difficult frontier is formed. All the branches probably carried the name Arnon" (G. A. Smith).

14. *the book of the Wars of the* Lord. The lines from that book quoted here support the statement that Arnon was the border of Moab. There is no further mention of this book in the whole of Scripture. Ibn Ezra says, "It was an independent book in which were written the records of the

That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab.

16. And from thence they journeyed to Beer: that is the well whereof the LORD said unto Moses, Gather the people together, and I will give them water.

17. Then sang Israel this song:
Spring up, O well; sing ye unto it:

18. The well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves.

And from the wilderness they journeyed to Mattanah: 19. and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20. and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looketh down upon the desert.*vii(**iv)

21. And Israel sent messengers unto Sihon king

20. *Pisgah.* The general name for a series of mountain ranges (called "mountain of Abarim" in Deut. XXXII, 49) in the plateau of Moab. The highest point was Mount Nebo on which Moses died; Deut. XXXIV, 1. From this mountain-top all Western Palestine can be seen.

the desert. Or, "Jeshimon": the waste desolation on the north-western border of the Dead Sea.

21–32. CONQUERING THE AMORITE KINGDOMS

In contrast to former pictures of murmuring and mutiny, we now get events which bring out the glad surprise of the new people as their strength is tried against the gigantic Sihon and Og, and the foes are utterly exterminated (Moulton).

16 וְנִשְׂגַּן לִנְבִוֹל מוֹאָב׃ וּמִשָּׁם בְּאֵרָה הִוא הַבְּאֵר אֲשֶׁר
אָמַר יְדֹוָה לְמֹשֶׁה אֱסֹף אֶת־הָעָם וְאֶתְּנָה לָהֶם מָיִם׃ ס
17 אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃
18 בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעַנֹתָם
19 וּמִמִּדְבָּר מַתָּנָה׃ וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת׃
כ וּמִבָּמוֹת הַגַּיְא אֲשֶׁר בִּשְׂדֵה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה
עַל־פְּנֵי הַיְשִׁימֹן׃ שביעי פ (רביעי כשהן מחוברין)
21 וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־סִיחֹן מֶלֶךְ־הָאֱמֹרִי לֵאמֹר׃

Ar. Ar of Moab, in *v.* 28, which according to Deut. II, 18, lay on the Moabite frontier.

Zunz and Leeser translate *v.* 14 and 15 as follows : " Therefore mention is made in the Book of the Wars of the LORD of Vaheb in Suphah, and of the brooks of Arnon, and the descent of the brooks, that turneth toward Shebeth-Ar and leaneth upon the border of Moab." All these names occur in the Book of the Wars of the LORD, and are unknown to us now (Leeser).

16. *Beer. i.e.* " Well-town."

17. *then sang Israel this song.* The mention of this town and its well gave occasion for the citation of another short poem, celebrating the way in which the well was opened by the princes and nobles of the people.

sing ye unto it. lit. " respond unto it," answer as a chorus ; cf. Exod. xv, 21. From this arose the legend that it is the well that sang, and that the words of the princes and people were but the chorus to that song *by* the well.

18. *which the princes digged.* The princes took a part in the effort to obtain water for the people.

with the sceptre. Or, " by order of the lawgiver " (RV Margin).

and from the wilderness . . . Mattanah. Or, " from the wilderness a gift "—as the last line of the Song of the Well (Budde). The next *v.* would then read : " And from the gift (*i.e.* the Well) to Nahaliel. . . ."

19. *Nahaliel . . . Bamoth.* These places have not been identified.

of the Amorites, saying, 22. Let me pass through thy land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's high way, until we have passed thy border. 23. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz: and he fought against Israel. 24. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities: 25. and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof. 26. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. 27. Wherefore they that speak in proverbs say,

incommoded by the narrow belt of the desert nor by the suspicions of unfriendly tribes" (Graetz).

the towns. Lit. "the daughters"; the villages near and dependent upon the capital, Heshbon. By a similar figure, we speak of "a mother city."

26–30. A Historical Note, with Song of Victory

27. *wherefore.* Explains that this song is quoted because of its association with the remark in *v.* 26 concerning the conquest of Moab by Sihon.

that they speak in proverbs say. Or, "they that recite ballads say"; Heb. *moshelim*, "they that speak the

22 אֶעְבְּרָה בְאַרְצֶךָ לֹא נִטֶּה בְשָׂדֶה וּבְכֶרֶם לֹא נִשְׁתֶּה מֵי
23 בְאֵר דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ עַד אֲשֶׁר־נַעֲבֹר גְּבֻלֶךָ: וְלֹא־נָתַן
סִיחֹן אֶת־יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֶּאֱסֹף סִיחֹן אֶת־כָּל־עַמּוֹ
וַיֵּצֵא לִקְרַאת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא יָהְצָה וַיִּלָּחֶם
24 בְּיִשְׂרָאֵל: וַיַּכֵּהוּ יִשְׂרָאֵל לְפִי־חָרֶב וַיִּירַשׁ אֶת־אַרְצוֹ
כה מֵאַרְנֹן עַד־יַבֹּק עַד־בְּנֵי עַמּוֹן כִּי עָז גְּבוּל בְּנֵי עַמּוֹן: וַיִּקַּח
יִשְׂרָאֵל אֵת כָּל־הֶעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל־עָרֵי
26 הָאֱמֹרִי בְּחֶשְׁבּוֹן וּבְכָל־בְּנֹתֶיהָ: כִּי חֶשְׁבּוֹן עִיר סִיחֹן
מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאָב הָרִאשׁוֹן
27 וַיִּקַּח אֶת־כָּל־אַרְצוֹ מִיָּדוֹ עַד־אַרְנֹן: עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים

21. *Amorites.* In the Tel-el-Amarna Tablets, *Amurra* denotes the inhabitants of Syria and Palestine before the time of the Exodus. But from *v.* 26 it would appear that Sihon and his people had but recently wrested from Moab the territory north of the river Arnon.

pass through thy land. Their objective being the fords of Jordan opposite Jericho.

22. *the king's high way.* See on xx, 17.

23. *Jahaz.* On the eastern border of Sihon's land.

24. *the border of the children of Ammon was strong.* Arnon was the southern limit of Sihon's kingdom, and Jabbok was the northern. The Ammonites lay to the east; but as their border fortresses were strong and impregnable, the Amorites had been unable to penetrate into their territory. The reason why the Israelites did not enter the land of the Ammonites is given in Deut. II, 19.

25. *Heshbon.* The modern Hesban, 2940 feet above the sea, 18 miles east of Jordan, opposite Jericho.

"The victory over Sihon was of incalculable importance to the Israelites; it strengthened their position and inspired them with self-reliance. They at once took possession of the conquered district and abandoned their nomadic life. The Israelites could now move about freely, being no longer

Come ye to Heshbon,
Let the city of Sihon be built and established :
28. For a fire is gone out of Heshbon,
A flame from the city of Sihon :
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
29. Woe to thee, Moab !
Thou art undone, O people of Chemosh :
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
30. We have shot at them ; Heshbon is perished even unto Dibon,
And we have laid waste even unto Nophah,
Which reacheth unto Medeba.
31. Thus Israel dwelt in the land of the Amorites.
32. And Moses sent to spy out Jazer, and they

even unto Dibon. *i.e.* the inhabitants of all the places between Heshbon and Dibon have perished. Dibon was afterwards called " Dibon-Gad " and was situated four miles north of the Arnon. It was at Dibon that the so-called Moabite Stone was discovered in 1868—the most famous of all inscriptions bearing on Bible history. It is a contemporary document of the highest importance, giving the Moabite side of the conflict between Israel and Moab in the ninth pre-Christian century, the days of the Prophet Elijah and King Ahab.

Nophah. Unidentified.

Medeba. The modern Madeba, about four miles SE of Heshbon.

32. *Jazer.* In Isaiah XVI, 8, 9 it is mentioned together with Heshbon. According to I Maccabees, v, 8, it was near the Ammonite border.

28 בָּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחֹן: כִּי־אֵשׁ יָצְאָה
מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עַר מוֹאָב בַּעֲלֵי
29 בָּמוֹת אַרְנֹן: אוֹי־לְךָ מוֹאָב אָבַדְתָּ עַם־כְּמוֹשׁ נָתַן בָּנָיו
ל פְּלֵיטִם וּבְנֹתָיו בִּשְׁבִית לֶמֶלֶךְ אֱמֹרִי סִיחֹן: וַנִּירֵם אָבַד
31 חֶשְׁבּוֹן עַד־דִּיבֹן וַנַּשִּׁים עַד־נֹפַח אֲשֶׁר עַד־מֵידְבָא: וַיֵּשֶׁב
32 יִשְׂרָאֵל בְּאֶרֶץ הָאֱמֹרִי: וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־יַעְזֵר

כא .30 v. נקד על ר

mashal," which word might mean either proverb, parable, riddle, song, ode, or ballad. The *moshelim* were bards who expressed in pithy poetic snatches what was uppermost in the popular mind at important occasions in the national life. In the present instance we have a quotation from a popular ballad, referring to the jubilation of the Amorites over their conquest of Moab; and another, to the exultation of Israel over the defeat of the Amorites.

come ye to Heshbon. This and the next two verses are the victory song of the Amorites when they in their day had wrested that land from the rulers of Moab. The poet invites the victorious Amorites to lose no time in entering upon and enjoying the greatest trophy in their victory, namely, the captured capital, Heshbon.

the city of Sihon. Let the capital which had fallen into your hands be built up in great splendour, making it worthy to be called City of Sihon (Rashi).

28. *for ■ fire is gone out of Heshbon.* A figurative way of saying that no sooner had Sihon gained possession of Heshbon than he was able to send forth destruction upon the other towns of Moab.

29. *Chemosh.* The national god of the Moabites.

he hath given . . . into captivity. An expression of half-ironical compassion for the Moabites whom their idol Chemosh was unable to save. The " sons " and " daughters" of Chemosh are his votaries who looked to him as to a human father to save them in a time of trouble.

30. *we have shot at them.* This is the second part of the song; *viz.*, the exultation of Israel over the defeat of the Amorites.

took the towns thereof, and drove out the Amorites that were there. 33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei.*m 34. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 35. So they smote him, and his sons, and all his people, until there was none left him remaining: and they possessed his land.

CHAPTER XXII

22 1. And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

CHAPTER XXII

1. *plains of Moab.* Or, "steppes of Moab"; the open plain immediately to the north of the Dead Sea.

beyond the Jordan. lit. "on the side of the Jordan"; *i.e.* in this case, the eastern side.

at Jericho. Facing Jericho.

For the Lesson from the Prophets, Judges XI, 1–33, *see* The Haftorahs, p. 414

For the Blessings before and after the Haftorah, *see* p. 368

33 וַיִּלְכְּדוּ בְנֹתָיו וַיֹּרֶשׁ אֶת־הָאֱמֹרִי אֲשֶׁר־שָׁם: וַיִּפְנוּ וַיַּעֲלוּ
דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתָם הוּא וְכָל־
מפטיר 34 עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אַל־תִּירָא
אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אַרְצוֹ וְעָשִׂיתָ
לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן:
לה וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ
שָׂרִיד וַיִּירְשׁוּ אֶת־אַרְצוֹ:

Cap. XXII. כב

כב א וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן
יְרֵחוֹ:

ק וחרש v. 32.

33–35. Defeat of Og the King of Bashan

33. *went up*. Towards the north.

Bashan. Celebrated for its rich pastures, its healthy herds of cattle, and its oak forests. It extended from the border of Gilead on the south to Mount Hermon on the north.

Og the king of Bashan. In Hebrew folklore, Og is the last of the giants, an antediluvian of superhuman strength who had survived the Flood, and had attained the age of 500 years.

Edrei. The modern Edra'ah, situated on the southern border of Bashan, about 30 miles east of the Sea of Tiberias.

34. *fear him not*. Og was formidable, not only on account of his giant stature (cf. Deut. III, 11) but also on account of the walled cities in his dominions.

he is represented in Scripture as at the same time heathen sorcerer, true Prophet, and the perverter who suggested a peculiarly abhorrent means of bringing about the ruin of Israel. Because of these fundamental contradictions in character, Bible Critics assume that the Scriptural account of Balaam is a combination of two or three varying traditions belonging to different periods. This is quite unconvincing; it is as if we were to maintain that the current life-story of Francis Bacon, for example, was due to the combination of two or three traditions belonging to different periods of English history, since no one man could at the same time be an illustrious philosopher, a great statesman, and "the meanest of mankind." Such a view betrays a slight knowledge of the fearful complexity of the mind and soul of man. It is only in the realm of the Fable that men and women display, as it were in a single flash of light, some *one* aspect of human nature. It is otherwise in real life. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah XVII, 9) is, alas, a far truer summary of human psychology.

In post-Biblical times, most Jewish authorities represent Balaam in an unfavourable, and often in a detestable, light. Although his utterances are a rhapsodic praise of Israel, they pay regard to his intention, which was to curse and not to bless. They therefore speak of him as בלעם הרשע, Balaam the Wicked. An evil eye, a haughty mind, and a proud spirit—they declare—mark his disciples. With Amalek and Haman, he is a permanent type of the enmity of the impious against Israel. All the more noteworthy is the fact that some Jewish opinions are decidedly and emphatically favourable. According to these opinions, he is as a prophet on a level with Moses; and his story is of such importance that it is given in the Law, the Prophets (Micah VI), and the "Sacred Writings" (Neh. XIII). There was even a suggestion that the utterances of Balaam should find a place in the Shema. Although this was not done, one noted saying of his, מה טבו אהליך יעקב משכנותיך ישראל ("How goodly are thy tents, O Jacob, thy tabernacles, O Israel") forms the opening sentence of every Synagogue service.

In the early Church, the view taken of Balaam is one of unrelieved blackness: he is the embodiment of avarice and unholy ambition. Modern Christian theologians have depicted him as a warning example of self-deception which persuades man in every case that the sin which he commits

C. IN MOAB

(Chapters XXII–XXXVI)

VII. BALAK

(Chapters XXII, 2–XXV, 9)

The Book of Balaam

The Israelites now enter upon the last stage of their journey to the Promised Land. They are within sight of their goal, being encamped on the northern end of the Dead Sea, near the mouth of the Jordan.

When the story of the Exodus opens, Israel was a people of slaves under the taskmasters of Pharaoh. Forty years of toilsome travel pass. We now behold an irresistible People about to undertake the conquest of its national home, and a renowned heathen prophet giving solemn testimony to its sublime destiny. Such tribute to Israel's unique character is all the more impressive, as it is that of a stranger, speaking against his intention and interest, under the compulsion of a Higher Power. He proclaims the utter futility of all attempts on the part of man to foil the purposes of God in regard to that People; and in rapturous strains, he foretells the glorious future which awaits Israel. Such is the burden of chapters XXII–XXIV, probably known in ancient times as "The Book of Balaam" ספר בלעם. (This is the reading found in the Munich Manuscript—the only complete manuscript—of the Talmud, instead of פרשת בלעם as in the printed editions; Baba Bathra 15a). These chapters were found worthy to be incorporated by Moses into the Torah; and they form "the spiritual counterpart to Israel's military victory recorded in Chapter XXI" (Dillmann).

CHARACTER OF BALAAM

Balaam's personality is an old enigma which has baffled the skill of commentators. It seems probable that he had from the first learned some elements of pure and true religion in his home in Mesopotamia, the cradle of the ancestors of Israel. He thus belongs, with Melchizedek, Job, and Jethro, to the scattered worshippers of the true God, who are unconnected with Israel. But unlike these,

VII. BALAK

Chapter XXII 2

22 2. And Balak the son of Zippor saw all that Israel had done to the Amorites. 3. And Moab was sore afraid of the people, because they were many: and Moab abhorred the children of Israel. 4. And Moab said unto the elders of Midian, Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king

3. *abhorred.* Or, "loathed"; because they hated the children of Israel, they had a horror of them; cf. Exod.1, 12.

4. *elders of Midian.* Who conducted the general affairs of the desert tribes that had their origin in Midian, east of the Gulf of Akaba. The Midianites were a roaming race, and many clans had pitched their tents in territories adjacent to Moab. The Moabites and Midianites, although hostile to one another, joined forces in order to oppose those whom they falsely held to be their enemy—Israel. There was certainly no enmity on the part of Israel towards Moab (Deut. 11, 29). Neither did Israel in any way cross the path of the Midianites or harbour any ill-will against them. Moses had spent many years in Midian; and Jethro, the Midianite priest, was an honoured guest in Israel's tents. The plot of the Moabites and Midianites against Israel was thus the outcome of "causeless hatred" (שנאת חנם), the source of the most terrible cruelties in human relations.

40 ם ם ם ם

כב 2 וַיַּרְא בָּלָק בֶּן־צִפּוֹר אֵת כָּל־אֲשֶׁר־עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי׃
3 וַיָּגָר מוֹאָב מִפְּנֵי הָעָם מְאֹד כִּי רַב־הוּא וַיָּקָץ מוֹאָב מִפְּנֵי
4 בְּנֵי יִשְׂרָאֵל׃ וַיֹּאמֶר מוֹאָב אֶל־זִקְנֵי מִדְיָן עַתָּה יְלַחֲכוּ
הַקָּהָל אֶת־כָּל־סְבִיבֹתֵינוּ כִּלְחֵךְ הַשּׁוֹר אֵת יֶרֶק הַשָּׂדֶה

may be brought within the rules of conscience and revelation; and as the combination of the purest form of religious belief with a standard of conduct immeasurably below it. A violent reaction in his favour set in with Lessing and Herder, long before the rise of the Critical School; and, among these newer estimates, we may mention that of Kalisch who considers Balaam faultless in character and his utterances unsurpassed for poetic beauty in the whole of Scripture: "firm and inexorable like eternal Fate, he regards himself solely as an instrument of that Omnipotence which guides the destinies of nations by its unerring wisdom. Free from all human passion, he is like a mysterious spirit from a higher and nobler world." Careful reading of chapters XXII–XXIV, however, shows that those who approve of everything Balaam says or does, are as far from a true estimate of him as those to whom he is a semi-diabolical being.

For the unique incident of the speaking ass, that has for centuries proved a source of merriment to the semi-educated, see introductory note to *v.* 22–34.

XXII, 2–4. Balak King of Moab

The Israelites fresh from victory over the Amorite kings were now settled on the border of Moab, and filled both king and people of Moab with dread.

of Moab at that time. 5. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 6. come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. 7. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. 8. And he said

or call forth calamity. These masters of magic were employed to discover secrets, to foretell the future, to bless an undertaking, or to bring ruin upon an enemy.

too mighty for me. cf. Exod. 1, 9. Balak's phraseology, as well as his whole attitude, is reminiscent of Pharaoh—both illustrating the fatal madness of those who oppose God's purposes (Gray).

peradventure. "Hesitancy and assurance, despondency and reckless courage, struggle in his uneasy and foreboding mind" (Kalisch).

whom thou blessest is blessed. An expression of Balak's profound belief in the efficacy of curses; also the language of flattery with the object of securing the expert soothsayer's services before he—Balak—undertakes to fight the Israelites.

7. *the rewards of divination.* lit. "the instruments of the diviner's art"; here, the reward or pay to be given him (Samuel Hanaggid, the famous Spanish Talmudist, poet and statesman).

ה וּבָלָק בֶּן־צִפּוֹר מֶלֶךְ לְמוֹאָב בָּעֵת הַהִוא: וַיִּשְׁלַח מַלְאָכִים
אֶל־בִּלְעָם בֶּן־בְּעוֹר פְּתוּרָה אֲשֶׁר עַל־הַנָּהָר אֶרֶץ בְּנֵי
עַמּוֹ לִקְרֹא־לוֹ לֵאמֹר הִנֵּה עַם יָצָא מִמִּצְרַיִם הִנֵּה כִסָּה
6 אֶת־עֵין הָאָרֶץ וְהוּא יֹשֵׁב מִמֻּלִי: וְעַתָּה לְכָה־נָּא אָרָה־
לִּי אֶת־הָעָם הַזֶּה כִּי־עָצוּם הוּא מִמֶּנִּי אוּלַי אוּכַל נַכֶּה־
בּוֹ וַאֲגָרְשֶׁנּוּ מִן־הָאָרֶץ כִּי יָדַעְתִּי אֵת אֲשֶׁר־תְּבָרֵךְ מְבֹרָךְ
7 וַאֲשֶׁר תָּאֹר יוּאָר: וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וְקֶסָמִים בְּיָדָם
8 וַיָּבֹאוּ אֶל־בִּלְעָם וַיְדַבְּרוּ אֵלָיו דִּבְרֵי בָלָק: וַיֹּאמֶר אֲלֵיהֶם

5–14. The First Deputation to Balaam

They place their hope in Balaam, far-famed throughout the East as a soothsayer whose curse is irresistible. Balak sends messengers to Balaam inviting him to cast a baneful spell upon this rising People of the desert. In a vision, God forbids Balaam to accompany them.

5. *Balaam.* Heb. "Bileam," probably a shortened form of בעל העם, "lord of the people" (Kalisch).

Pethor. Pitru, a town in Mesopotamia, mentioned in Babylonian and Egyptian inscriptions. It was from the land of magic that the great magician was to be brought.

the River. *i.e.* the Euphrates; Deut. 1, 7.

land of the children of his people. According to Heb. idiom this means Balaam's native land (Nachmanides). Midrash and Rashi, however, refer it to Balak, and deem him a foreign conqueror of Moab.

6. *come now.* The curse cannot be pronounced at a distance. The diviner must behold those whom he is to blight by his incantations.

curse me this people. The whole ancient world, Greece and Rome no less than the Near Eastern nations, had a firm belief in the real power of blessings and curses. This was especially so in Mesopotamia. Babylonian religion was rooted in demonology. It taught that certain persons had the power of directing or changing the decree of the gods, and could by their spells and incantations secure prosperity

unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. 9. And God came unto Balaam, and said, What men are these with thee? 10. And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, 11. Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out. 12. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.*ii (**v) 13. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. 14. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. 15. And Balak sent yet again princes, more, and more honourable than they. 16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 17. for I will

to the envoys the whole of the Divine reply, and suppresses the fact that God had forbidden him to curse Israel.

15–20. A SECOND DEPUTATION

Balak thought that the seer's motive for refusing was to elicit higher reward for his services.

לִינוּ פֹה הַלַּיְלָה וַהֲשִׁבֹתִי אֶתְכֶם דָּבָר כַּאֲשֶׁר יְדַבֵּר יְהוָה
9 אֵלָי וַיֵּשְׁבוּ שָׂרֵי־מוֹאָב עִם־בִּלְעָם: וַיָּבֹא אֱלֹהִים אֶל־
י בִּלְעָם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ: וַיֹּאמֶר בִּלְעָם
11 אֶל־הָאֱלֹהִים בָּלָק בֶּן־צִפֹּר מֶלֶךְ מוֹאָב שָׁלַח אֵלָי: הִנֵּה
הָעָם הַיֹּצֵא מִמִּצְרַיִם וַיְכַס אֶת־עֵין הָאָרֶץ עַתָּה לְכָה קָבָה־
12 לִי אֹתוֹ אוּלַי אוּכַל לְהִלָּחֶם בּוֹ וְגֵרַשְׁתִּיו: וַיֹּאמֶר אֱלֹהִים
אֶל־בִּלְעָם לֹא תֵלֵךְ עִמָּהֶם לֹא תָאֹר אֶת־הָעָם כִּי בָרוּךְ
13 הוּא: וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיֹּאמֶר אֶל־שָׂרֵי בָלָק לְכוּ אֶל שני (חמישי מחוב׳)
14 אַרְצְכֶם כִּי מֵאֵן יְהוָה לְהִתְּתִי לְהַלֵּךְ עִמָּכֶם: וַיָּקוּמוּ שָׂרֵי
מוֹאָב וַיָּבֹאוּ אֶל־בָּלָק וַיֹּאמְרוּ מֵאֵן בִּלְעָם הָלֵךְ עִמָּנוּ:
טו וַיֹּסֶף עוֹד בָּלָק שְׁלֹחַ שָׂרִים רַבִּים וְנִכְבָּדִים מֵאֵלֶּה:
16 וַיָּבֹאוּ אֶל־בִּלְעָם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלָק בֶּן־צִפּוֹר אַל־
17 נָא תִּמָּנַע מֵהֲלֹךְ אֵלָי: כִּי־כַבֵּד אֲכַבֶּדְךָ מְאֹד וְכֹל אֲשֶׁר־

8. *lodge here this night.* Balaam is not disinclined to follow the invitation. The name "Israel" has not even been mentioned. To judge by Balaam's surprise when he caught his first glimpse of the Israelites, his knowledge of them could not have been extensive.

as the LORD *shall speak unto me.* Balaam is a prophet of the true God, in familiar intercourse with Him, and expects to receive some Divine communication in a dream or a vision of the night; cf. Gen. xx, 3. "This recognition of God's revelation of His purposes concerning Israel to a non-Israelite is striking evidence of the universality of Judaism" (Stanley).

9. *what men are these?* A leading question (Ibn Ezra, Mendelssohn); cf. Gen. III, 9; XVI, 8.

12. *for they are blessed.* *i.e.* "I, God, have previously blessed them" (Ibn Ezra)

13. *the* LORD *refuseth.* Balaam does not communicate

promote thee unto very great honour, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people. 18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. 19. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will speak unto me more. 20. And God came unto Balaam at night, and said unto him, If the men be come to call thee, rise up, go with them; but only the word which I speak unto thee, that

BALAAM AND THE ASS

We now come to the best-known episode in the story of Balaam; viz. the speaking ass. God makes the dumb animal rebuke the blindness and obstinacy of man. Balaam, like many a one before and after him, is saved from dishonour by unforeseen hindrance, and brought to reason through means which human pride despises.

Many expositors, both in ancient and modern times, take the account of the miracle in these verses literally. Nothing is impossible to Omnipotence, they hold; and a speaking ass is no more marvellous than a speaking serpent or any of the other miracles. In the Ethics of the Fathers, the mouth of the earth that swallowed Korah (XVI, 32), the mouth of the well (see note on XXI, 16), and the mouth of Balaam's ass, are classed among those strange and wonderful phenomena that had their origin in the interval between the close of the work of Creation and the commencement of the Sabbath. In this way, the Rabbis gave expression to their conception of the miraculous in the scheme of things. Miracles, they held, were not interruptions of Nature's laws; for *at Creation, God had provided for them in advance, as part of the cosmic plan.* "The Fathers of

18 תֹּאמַר אֵלַי אֲעֻשֶׂה וּלְכָה־נָּא נְקָבָהּ־לִי אֶת הָעָם הַזֶּה: וַיַּעַן
בִּלְעָם וַיֹּאמֶר אֶל־עַבְדֵי בָלָק אִם־יִתֶּן לִי בָלָק מְלֹא בֵיתוֹ
כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי יְהוָה אֱלֹהָי לַעֲשׂוֹת
19 קְטַנָּה אוֹ גְדוֹלָה: וְעַתָּה שְׁבוּ נָא בָזֶה גַּם־אַתֶּם הַלָּיְלָה
כ וְאֵדְעָה מַה־יֹּסֵף יְהוָה דַּבֵּר עִמִּי: וַיָּבֹא אֱלֹהִים | אֶל
בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם־לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים קוּם
שלישי לֵךְ אִתָּם וְאַךְ אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַּעֲשֶׂה:

קמץ בזיק v. 18.

18. *to do less or more.* Better, *to do anything, small or great* (AJ); *i.e.* to do anything at all against the Divine will.

19. *tarry ye also here this night.* "A thorough honest man would without hesitation have repeated his former answer, that he could not be guilty of so infamous a degradation of the sacred character with which he was invested, as to curse those whom he knew to be blessed. But instead of this, he desires the princes of Moab to tarry that night with him also; and for the sake of the reward deliberates whether he might not be able to obtain leave to do that which had been before revealed to him to be contrary to the will of God" (Joseph Butler).

that I may know. After God had distinctly said unto him, "thou shalt not curse this people," what need was there for him to say, "that I may know what the LORD will speak unto me more"? It is evident that he harboured evil thoughts in his heart (Ibn Ezra). "Balaam said, Perhaps I may persuade Him, and He will agree that I should curse" (Rashi).

20. *rise up, go with them.* "Audacity may prevail even before God. Balaam's steadfast insistence upon his wish wrested from God His consent to Balaam's journey to Moab. He warned him of its consequences, saying to him, I take no pleasure in the destruction of sinners, but if thou art bound to go to thy destruction, do so" (Talmud).

shalt thou do.* iii 21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. 22. And God's anger was kindled because he went: and the angel of the LORD placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. 23. And the

way we conceive of the narrative, its representation of the strivings of conscience is of permanent human and spiritual value.

21–35. THE JOURNEY

22. *God's anger was kindled.* This seems to contradict what is said in *v.* 20, that God gave him permission to go. But that permission was conditional. He might go, but he must speak only what is given him to say. Balaam gladly seized the opportunity of going, for he was hankering after the reward. For the present, he ignored the condition. In his heart he hoped to evade it and satisfy Balak. But God who is the discerner of the thoughts and intents of the heart, sees the double-mindedness of Balaam and gives him to know that there must be no trifling (Dummelow).

angel of the LORD. " This was an angel of mercy who desired to restrain him from committing a sin and perishing " (Midrash). " In many unforeseen, singular, and often homely ways, men are checked in the endeavour to carry out the schemes which ambition and avarice prompt. The angel of the LORD who opposes one bent on a bad enterprise often appears in familiar guise. To some men their wives stand in their way, some are challenged by their children " (Expositor's Bible).

an adversary against him. i.e. against Balaam's evil self. The angel tried to save Balaam from rushing to his own destruction.

21 וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־אֲתֹנוֹ וַיֵּלֶךְ עִם־שָׂרֵי מוֹאָב׃
22 וַיִּחַר־אַף אֱלֹהִים כִּי־הוֹלֵךְ הוּא וַיִּתְיַצַּב מַלְאַךְ יְהוָה בַּדֶּרֶךְ
23 לְשָׂטָן לוֹ וְהוּא רֹכֵב עַל־אֲתֹנוֹ וּשְׁנֵי נְעָרָיו עִמּוֹ׃ וַתֵּרֶא

the Mishna, who taught that Bálaam's ass was created on the eve of the Sabbath, in the twilight, were not fantastic fools, but subtle philosophers, discovering the reign of universal law through the exceptions, the miracles that had to be created specially and were still a part of the order of the world, bound to appear in due time much as apparently erratic comets are " (Zangwill).

For over a thousand years, however, the literal has largely given place to other interpretations of this incident. One of these explanations—that of Saadyah and Maimonides—considers *v.* 22–34 as enacted in a dream, or vision of the night. This would account for the many incongruous things in these verses. Thus, Balaam appears with but two attendants, and travelling alone without the brilliant accompaniment of princes and " honourable " ambassadors. Again, he does not show the least astonishment at the startling fact of the ass speaking. In the light of this interpretation, *v.* 22–34 depict the continuance on the subconscious plane of the mental and moral conflict in Balaam's soul; and the dream-apparition of the angel and the speaking ass is but a further warning to Balaam against being misled through avarice to violate God's command. Another explanation holds that the Text nowhere states that the ass gave utterance to human sounds. Its weird behaviour in the presence of the angel, and its wild cries at the cruel beatings, were understood by Balaam to mean the words given in the Text (Luzzatto).

In brief, there is not in Judaism any one authoritative interpretation of the Book of Balaam; and " in regard to its narrative, readers are free to think what they please " (Josephus). Therefore, those who do not deem any of the above interpretations acceptable, should feel too deeply the *essential veracity* of the story to be troubled overmuch with minute questions about its details. In whatever

ass saw the angel of the LORD standing in the way, with his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 24. Then the angel of the LORD stood in a hollow way between the vineyards, a fence being on this side, and a fence on that side. 25. And the ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. 26. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. 27. And the ass saw the angel of the LORD, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff. 28. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? 29. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now I had killed thee. 30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee? And he said, Nay. 31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand: and he bowed his head, and fell on his face. 32. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these

הָאָתוֹן אֶת־מַלְאַךְ יְהוָה נִצָּב בַּדֶּרֶךְ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ
וַתֵּט הָאָתוֹן מִן־הַדֶּרֶךְ וַתֵּלֶךְ בַּשָּׂדֶה וַיַּךְ בִּלְעָם אֶת־הָאָתוֹן
לְהַטֹּתָהּ הַדָּרֶךְ: 24 וַיַּעֲמֹד מַלְאַךְ יְהוָה בְּמִשְׁעֹל הַכְּרָמִים
כה נָעַר מִזֶּה וְנָעַר מִזֶּה: וַתֵּרֶא הָאָתוֹן אֶת־מַלְאַךְ יְהוָה
וַתִּלָּחֵץ אֶל־הַקִּיר וַתִּלְחַץ אֶת־רֶגֶל בִּלְעָם אֶל־הַקִּיר וַיֹּסֶף
26 לְהַכֹּתָהּ: וַיֹּסֶף מַלְאַךְ־יְהוָה עֲבֹר וַיַּעֲמֹד בְּמָקוֹם צָר
27 אֲשֶׁר אֵין־דֶּרֶךְ לִנְטוֹת יָמִין וּשְׂמֹאוֹל: וַתֵּרֶא הָאָתוֹן אֶת־
מַלְאַךְ יְהוָה וַתִּרְבַּץ תַּחַת בִּלְעָם וַיִּחַר־אַף בִּלְעָם וַיַּךְ
28 אֶת־הָאָתוֹן בַּמַּקֵּל: וַיִּפְתַּח יְהוָה אֶת־פִּי הָאָתוֹן וַתֹּאמֶר
לְבִלְעָם מֶה־עָשִׂיתִי לְךָ כִּי הִכִּיתַנִי זֶה שָׁלֹשׁ רְגָלִים:
29 וַיֹּאמֶר בִּלְעָם לָאָתוֹן כִּי הִתְעַלַּלְתְּ בִּי לוּ יֶשׁ־חֶרֶב בְּיָדִי
ל כִּי עַתָּה הֲרַגְתִּיךְ: וַתֹּאמֶר הָאָתוֹן אֶל־בִּלְעָם הֲלוֹא אָנֹכִי
אֲתֹנְךָ אֲשֶׁר־רָכַבְתָּ עָלַי מֵעוֹדְךָ עַד־הַיּוֹם הַזֶּה הַהַסְכֵּן
31 הִסְכַּנְתִּי לַעֲשׂוֹת לְךָ כֹּה וַיֹּאמֶר לֹא: וַיְגַל יְהוָה אֶת־עֵינֵי
בִלְעָם וַיַּרְא אֶת־מַלְאַךְ יְהוָה נִצָּב בַּדֶּרֶךְ וְחַרְבּוֹ שְׁלֻפָה
32 בְּיָדוֹ וַיִּקֹּד וַיִּשְׁתַּחוּ לְאַפָּיו: וַיֹּאמֶר אֵלָיו מַלְאַךְ יְהוָה עַל־
מָה הִכִּיתָ אֶת־אֲתֹנְךָ זֶה שָׁלֹשׁ רְגָלִים הִנֵּה אָנֹכִי יָצָאתִי

קמץ בדק v. 26. ibid. מלא ו קמץ בדק v. 28.

28. *three times*. "The narrator of this tale had a heart full of pity for the groans of the poor creature" (Holzinger).

29. *I had killed thee*. "At this, the ass laughed. He is intent on destroying a whole people by word of mouth; and to slay a poor ass he requires a sword" (Midrash).

32. *wherefore hast thou smitten thine ass*. "I have been commissioned to demand restitution from thee for the injustice thou hast offered to the ass" (Midrash). This *v.* is a classical text for the preaching of humane treatment of animals. "There is a rule laid down by our Sages, that

three times? behold, I am come forth for an adversary, because thy way is perverse before me: 33. and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive. 34. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. 35. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. 36. And when Balak heard that Balaam was come, he went out to meet him unto the City of Moab, which is on the border of Arnon, which is in the utmost part of the border. 37. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

37. *to promote thee.* Balak seems surprised that his power to reward the prophet had not secured immediate compliance with his request. He is the type of worldly-minded man who thinks that blessings and curses, nay all things in heaven and on earth, can be bought, if only the buyer will pay a high enough price for them.

33 לְשָׁטָן כִּי־יָרַט הַדֶּרֶךְ לְנֶגְדִּי: וַתִּרְאֻנִי הָאָתוֹן וַתֵּט לְפָנַי
זֶה שָׁלֹשׁ רְגָלִים אוּלַי נָטְתָה מִפָּנַי כִּי עַתָּה גַּם־אֹתְכָה
34 הָרַגְתִּי וְאוֹתָהּ הֶחֱיֵיתִי: וַיֹּאמֶר בִּלְעָם אֶל־מַלְאַךְ יְהוָה
חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נִצָּב לִקְרָאתִי בַּדָּרֶךְ וְעַתָּה
לה אִם־רַע בְּעֵינֶיךָ אָשׁוּבָה לִי: וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־
בִּלְעָם לֵךְ עִם־הָאֲנָשִׁים וְאֶפֶס אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר
36 אֵלֶיךָ אֹתוֹ תְדַבֵּר וַיֵּלֶךְ בִּלְעָם עִם־שָׂרֵי בָלָק: וַיִּשְׁמַע
בָּלָק כִּי־בָא בִלְעָם וַיֵּצֵא לִקְרָאתוֹ אֶל־עִיר מוֹאָב אֲשֶׁר
37 עַל־גְּבוּל אַרְנֹן אֲשֶׁר בִּקְצֵה הַגְּבוּל: וַיֹּאמֶר בָּלָק אֶל־
בִּלְעָם הֲלֹא שָׁלֹחַ שָׁלַחְתִּי אֵלֶיךָ לִקְרֹא־לָךְ לָמָּה לֹא־
38 הָלַכְתָּ אֵלַי הַאָמְנָם לֹא אוּכַל כַּבֶּדְךָ: וַיֹּאמֶר בִּלְעָם אֶל־

it is directly prohibited in the Torah to cause pain to an animal, and that rule is based on the words, *Wherefore hast thou smitten thine ass?* "(Maimonides).

perverse. Or, " headlong " ; *i.e.* unto destruction.

34. *I have sinned.* In cruelly beating the animal. " Balaam knew that Divine punishment could be averted only by penitence, and that the angels have no power to touch a man who, after sinning, says ' I have sinned ' " (Midrash).

I will get me back again. Balaam was now convinced that it was useless hoping to bend God's will to his, and wished to have nothing more to do with Balak. But Balaam must now go as God's messenger and bless Israel.

35. *So Balaam went.* Resolved strictly to adhere to the Divine communications that were to be made to him. Having thus changed his disposition, he received God's revelation and was endowed with the Divine Spirit (Ewald).

36–40. Arrival and Reception

36. *unto the City of Moab.* Probably the same as the Ar mentioned in xxi, 15 ; on the eastern boundary of Moab.

38. And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to speak any thing? the word that God putteth in my mouth, that I shall speak.*iv(**vi) 39. And Balaam went with Balak, and they came unto Kiriath-huzoth. 40. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him. 41. And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal, and he saw from thence the utmost part of the people.

Chapter XXIII

23 1. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. 2. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. 3. And Balaam said unto Balak, Stand by thy burnt offering, and I will go; peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to a bare height.

3. ***stand by.*** Balak had to remain by the burnt-offering, while the diviner did his work.

I will go. To perform the divination ceremonies.

to a bare height. Or, "alone" (Onkelos). Augurs were accustomed to select the lonely and barren mountain summits for their auspices. The Heb. שפי has also been taken as an abbreviation of the three words שאול פי יי, "to enquire of the mouth of the Lord."

בָּלָק הִנֵּה־בָאתִי אֵלֶיךָ עַתָּה הֲיָכֹל אוּכַל דַּבֵּר מְאוּמָה
39 הַדָּבָר אֲשֶׁר יָשִׂם אֱלֹהִים בְּפִי אֹתוֹ אֲדַבֵּר׃ וַיֵּלֶךְ בִּלְעָם רביעי (ששי כשהן מחוב׳)
מ עִם־בָּלָק וַיָּבֹאוּ קִרְיַת חֻצוֹת׃ וַיִּזְבַּח בָּלָק בָּקָר וָצֹאן וַיִּשְׁלַח
41 לְבִלְעָם וְלַשָּׂרִים אֲשֶׁר אִתּוֹ׃ וַיְהִי בַבֹּקֶר וַיִּקַּח בָּלָק אֶת־
בִּלְעָם וַיַּעֲלֵהוּ בָּמוֹת בָּעַל וַיַּרְא מִשָּׁם קְצֵה הָעָם׃

Cap. XXIII. כג

כג א וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה־לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן
ב לִי בָּזֶה שִׁבְעָה פָרִים וְשִׁבְעָה אֵילִים׃ וַיַּעַשׂ בָּלָק כַּאֲשֶׁר
3 דִּבֶּר בִּלְעָם וַיַּעַל בָּלָק וּבִלְעָם פָּר וָאַיִל בַּמִּזְבֵּחַ׃ וַיֹּאמֶר
בִּלְעָם לְבָלָק הְתְיַצֵּב עַל־עֹלָתֶךָ וְאֵלְכָה אוּלַי יִקָּרֶה
יְהוָה לִקְרָאתִי וּדְבַר מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ וַיֵּלֶךְ שָׁפִי׃

39. *Kiriath-huzoth.* lit. "the town of streets"; its site is unknown.

40. *and sent to Balaam.* As a sign of hospitality to his honoured guest.

xxii, 41–xxiii, 6. Preparations for the Great Incantation

Balaam prepares for his work more after the fashion of a Babylonian soothsayer than in accordance with the spiritual ideas of Hebrew prophecy.

41. *into the high places of Baal.* Or, "Bamoth-baal"; either the name of a place or, more probably, some local sanctuary of Baal.

the utmost part. The outermost part.

Chapter XXIII

1. *build me.* The altar had to be erected by the person for whom the divining was done.

2. *Balak and Balaam. Both* had to be engaged in the sacrifice. This is in accordance with the Babylonian practice of soothsaying (Daiches).

4. And God met Balaam : and he said unto him,
I have prepared the seven altars, and I have
offered up a bullock and a ram on every altar.
5. And the LORD put a word in Balaam's mouth,
and said, Return unto Balak, and thus thou
shalt speak. 6. And he returned unto him,
and, lo, he stood by his burnt offering, he, and
all the princes of Moab. 7. And he took up his
parable, and said,

From Aram hath Balak brought me,
The king of Moab from the mountains of
the East :
Come, curse me Jacob,
And come, defy Israel.
8. How shall I curse, whom God hath not
cursed ?
And how shall I defy, whom the LORD hath
not defied ?
9. For from the top of the rocks I see him,
And from the hills I behold him :
Lo, it is a people that dwell alone,
And shall not be reckoned among the
nations.
10. Who can count the dust of Jacob,

showed that in Neo-Hebrew the Hithpael of the root חשב signifies " to conspire " (see his Talmudic Dictionary I, 508), and believes that this is the meaning intended here. "Israel is a people that dwelleth alone ; *it does not conspire against the nations*," exclaims Balaam ; why then shall he be cursed ?

10. *who can count the dust of Jacob.* An expression of amazement at the mighty multitude he sees before him.

4 וַיִּקָּר אֱלֹהִים אֶל־בִּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחֹת
ה עָרַכְתִּי וָאַעַל פָּר וָאָיִל בַּמִּזְבֵּחַ׃ וַיָּשֶׂם יְהוָה דָּבָר בְּפִי
6 בִלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְדַבֵּר׃ וַיָּשָׁב אֵלָיו
7 וְהִנֵּה נִצָּב עַל־עֹלָתוֹ הוּא וְכָל־שָׂרֵי מוֹאָב׃ וַיִּשָּׂא מְשָׁלוֹ
וַיֹּאמַר מִן־אֲרָם יַנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מֵהַרְרֵי־קֶדֶם
8 לְכָה אָרָה־לִּי יַעֲקֹב וּלְכָה זֹעֲמָה יִשְׂרָאֵל׃ מָה אֶקֹּב לֹא
9 קַבָּה אֵל וּמָה אָזֹעֵם לֹא זָעַם יְהוָה׃ כִּי־מֵרֹאשׁ צֻרִים
אֶרְאֶנּוּ וּמִגְבָעוֹת אֲשׁוּרֶנּוּ הֶן־עָם לְבָדָד יִשְׁכֹּן וּבַגּוֹיִם לֹא
י יִתְחַשָּׁב׃ מִי מָנָה עְפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל

7–10. Balaam's First Prophecy

When Balaam returns to Balak and his princes, he can but break forth into unstinted blessing of Israel. "It is a marvellous people, with a unique destiny!"

7. *parable.* Here in the meaning of "oracular utterance."

Aram. Usually denotes Syria, here Mesopotamia, and the equivalent of "Aram-Naharaim"; Gen. xxiv, 10.

mountains of the East. The high ranges of Mesopotamia.

defy. Better, *execrate* (AJ); *i.e.* provoke against him the anger of God.

9. *from the top of the rocks I see him.* Standing on the mountain peak, and looking not with the eyes of fear or envy, he is overpowered by the view he has of Israel below. Curse he cannot. He feels compelled by an irresistible Divine impulse to break forth into jubilant praise.

that dwell alone. Israel has always been a people apart, a people isolated and distinguished from other peoples by its religious and moral laws, by the fact that it has been chosen as the instrument of a Divine purpose.

shall not be reckoned among the nations. The Heb. is in the Hithpael and occurs only here in Scripture; lit. "does not reckon itself among the nations." A notable alternative rendering was proposed by Marcus Jastrow. He

Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. 12. And he answered and said, Must I not take heed to speak that which the LORD putteth in my mouth?*v 13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. 14. And he took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar. 15. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. 16. And the LORD met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak. 17. And

11–17. NEW ARRANGEMENTS

What Balaam had seen of the camp of Israel had so impressed him with the numbers, power and unity of Israel that he found it impossible to curse them. The distracted king changes the seer's place of outlook, and to this Balaam consents.

14. *field of Zophim.* *i.e.* the field of watchers. Probably a plot of high ground used as a post for sentinels.

top of Pisgah. See on XXI, 21.

15. *here.* Better, *thus;* Heb. כה. Balaam shows Balak *how* to stand at the offering of the sacrifice (Daiches).

11 תָּמֹת נַפְשִׁי מ֣וֹת יְשָׁרִ֑ים וּתְהִ֥י אַחֲרִיתִ֖י כָּמֹ֥הוּ׃ וַיֹּ֤אמֶר
בָּלָק֙ אֶל־בִּלְעָ֔ם מֶ֥ה עָשִׂ֖יתָ לִ֑י לָקֹ֤ב אֹיְבַי֙ לְקַחְתִּ֔יךָ וְהִנֵּ֥ה
12 בֵּרַ֖כְתָּ בָּרֵֽךְ׃ וַיַּ֣עַן וַיֹּ֔אמֶר הֲלֹא֙ אֵ֣ת אֲשֶׁ֤ר יָשִׂ֙ים יְהוָ֔ה
חמישי 13 בְּפִ֖י אֹת֣וֹ אֶשְׁמֹ֑ר לְדַבֵּֽר׃ וַיֹּ֨אמֶר אֵלָ֜יו בָּלָ֗ק לְכָה־נָּ֤א אִתִּי֙
אֶל־מָק֣וֹם אַחֵ֔ר אֲשֶׁ֥ר תִּרְאֶ֖נּוּ מִשָּׁ֑ם אֶ֚פֶס קָצֵ֣הוּ תִרְאֶ֔ה
14 וְכֻלּ֥וֹ לֹ֖א תִּרְאֶ֑ה וְקָבְנֵ֥הוּ לִ֖י מִשָּֽׁם׃ וַיִּקְחֵ֣הוּ שְׂדֵה֩ צֹפִ֨ים
אֶל־רֹ֤אשׁ הַפִּסְגָּה֙ וַיִּבֶן֙ שִׁבְעָ֣ה מִזְבְּחֹ֔ת וַיַּ֖עַל פָּ֣ר וָאַ֑יִל
טו בַּמִּזְבֵּֽחַ׃ וַיֹּ֨אמֶר֙ אֶל־בָּלָ֔ק הִתְיַצֵּ֥ב כֹּ֖ה עַל־עֹלָתֶ֑ךָ וְאָנֹכִ֖י
16 אִקָּרֶ֥ה כֹּֽה׃ וַיִּקֶּר֙ יְהוָ֣ה אֶל־בִּלְעָ֔ם וַיָּ֥שֶׂם דָּבָ֖ר בְּפִ֑יו

נ״א 18. ע חסר ה׳

the fourth part. Heb. רבע; or "progeny." Balaam's parable is highly poetic in form, and marked by parallelism or "thought-rhythm" between the two parts of a verse—a characteristic of all Heb. poetry. Now, neither "progeny" nor "fourth part" *corresponds* to the word "dust" in the first half of the verse. And yet, though none of the commentators have realized it, the parallelism between the two halves of the verse is perfect. Forty years ago, a wandering scholar called my attention to the fact that the word רבע means "ashes," and that therefore the correct rendering of the verse is:

"Who can count the dust of Jacob,
Or, by number, the ashes of Israel?"

This meaning of רבע is attested by the Samaritan Targum of "I am but dust and ashes" in Gen. xviii, 27 (ואנה קטם ורבוע). In 1902, B. Jacob found that also in the Aramaic of the Palestinian Christians, the word רבע is a synonym of "dust." Nothing is, of course, more natural than that Balaam, the Aramean, should have made use of an Aramaism in his poetic outburst.

die the death of the righteous. That wish was not to be fulfilled; see xxxi, 8. It would have been, had he said, "Let me *live the life* of the righteous." That is the only way to die their death.

he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? 18. And he took up his parable, and said.

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
19. God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
20. Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
21. He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The LORD his God is with him,
And the shout of a king is among them.

no און *iniquity;* and God is with the Israelites—therefore they are free from עמל, *calamity*" (Kalisch).

the LORD *his God is with him.* Israel enjoys the fellowship of God; and hence no weapon hurled against him can prosper.

the shout of a king. Better, *the trumpet-call of the King; i.e.* they are constantly reminded of the dominion of their God, and summoned to His worship, by the solemn sound (תרועה) of the Shofar, which they obey with a joyful readiness, proving the sincerity of their faith and devotion (Kalisch). All holy seasons were announced, and all public sacrifices accompanied, by the "blast of the trumpet."

17 וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְדַבֵּר: וַיָּבֹא אֵלָיו וְהִנֵּו נִצָּב
עַל־עֹלָתוֹ וְשָׂרֵי מוֹאָב אִתּוֹ וַיֹּאמֶר לוֹ בָּלָק מַה־דִּבֶּר
18 יְהוָה: וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר קוּם בָּלָק וּשְׁמָע הַאֲזִינָה
19 עָדַי בְּנוֹ צִפֹּר: לֹא אִישׁ אֵל וִיכַזֵּב וּבֶן־אָדָם וְיִתְנֶחָם
כ הַהוּא אָמַר וְלֹא יַעֲשֶׂה וְדִבֶּר וְלֹא יְקִימֶנָּה: הִנֵּה בָרֵךְ
21 לָקָחְתִּי וּבֵרַךְ וְלֹא אֲשִׁיבֶנָּה: לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא
רָאָה עָמָל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

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v. 18. קמץ נזיק

17. *what hath the* LORD *spoken?* Balak is impatient, and asks for the result as soon as Balaam returns.

18–24. BALAAM'S SECOND PROPHECY

The change of place has all been in vain. Balaam, despite himself, must confirm and even transcend his former blessing; God is unchangeable in His purpose to bless His people. There is neither iniquity nor perverseness in Israel, and no magical arts can avail against him. With God as Defender, Israel is certain to be victorious.

18. *rise up, Balak.* The soothsayer while giving his answer has to address the person for whom he divines (Daiches).

19. *God is not a man.* With this first utterance, Balaam dashes Balak's hopes to the ground. Man breaks his word: but God is not man.

the son of man. Better, ■ *son of man*; *i.e.* a mere mortal.

repent. The Heb. denotes change of mind or purpose.

21. *iniquity in Jacob.* Israel is here, as in *v.* 10, spoken of ideally as a nation without spot or stain. Israel hath not committed any such wrong as would warrant God's withdrawal of His blessing from them, much less His permitting them to suffer destruction.

perverseness. This is the translation of Septuagint and Ibn Ezra; but the Heb. עמל means also *calamity*—and the phrase may indicate the absence of disasters in Israel. "The Israelites are with God—hence there is among them

22. God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
23. Surely there is no enchantment with Jacob,
Neither is there any divination with Israel:
At the due season shall it be told to Jacob and Israel
What God hath wrought.
24. Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

25. And Balak said unto Balaam, Neither curse them at all, nor bless them at all. 26. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?*vi(**vii) 27. And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest

24. *riseth up as a lioness.* Figurative description of an invincible hero (Gen. XLIX, 9), and general prediction of the strength that would mark Israel's progress in coming times.

XXIII, 25–XXIV, 2. REMONSTRANCES AND NEW PREPARATIONS

25. *neither curse them at all.* Balak abandons the hope of a curse, and would be satisfied if the prophet withheld his blessing from Israel. But hoping against hope, he invites Balaam to make a third attempt.

27. *unto another place.* Change of place, thought Balak, might mean a change of fortune!

22 אֵל מוֹצִיאָם מִמִּצְרַיִם כְּתוֹעֲפֹת רְאֵם לוֹ׃
23 כִּי לֹא־נַחַשׁ בְּיַעֲקֹב וְלֹא־קֶסֶם בְּיִשְׂרָאֵל כָּעֵת יֵאָמֵר לְיַעֲקֹב וּלְיִשְׂרָאֵל
24 מַה־פָּעַל אֵל׃ הֶן־עָם כְּלָבִיא יָקוּם וְכַאֲרִי יִתְנַשָּׂא לֹא
כה יִשְׁכַּב עַד־יֹאכַל טֶרֶף וְדַם־חֲלָלִים יִשְׁתֶּה׃ וַיֹּאמֶר בָּלָק
26 אֶל־בִּלְעָם גַּם־קֹב לֹא תְקָבֶנּוּ גַּם־בָּרֵךְ לֹא תְבָרְכֶנּוּ׃ וַיַּעַן
בִּלְעָם וַיֹּאמֶר אֶל־בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל
ששי (שלישי כשהן מחוב׳) 27 אֲשֶׁר־יְדַבֵּר יְהוָה אֹתוֹ אֹתָהּ אֶעֱשֶׂה׃ וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם
לְכָה־נָּא אֶקָּחֲךָ אֶל־מָקוֹם אַחֵר אוּלַי יִישַׁר בְּעֵינֵי הָאֱלֹהִים

v. 24. קמץ בשטא

22. *bringeth them forth.* lit. "is bringing them forth," representing the Exodus as still in progress, and lasting up to the entrance of Canaan (Gray). The most striking proof that God is with Israel is the deliverance from Egypt.

he hath . . . wild-ox. In consequence of God's presence, and of what He does for His people, Israel is as irresistible as the *re'em*—a species of buffalo, now extinct.

23. *with Jacob.* Or, "in Jacob." In Israel men do not resort to oracles, enchantments, or magic arts (Rashi). The next half-verse gives the reason. Some translate, "no enchantment prevails *against* Jacob" (Mendelssohn, Luzzatto, Malbim), implying that the arts of the magician and all the ways of divination are powerless against Israel.

at the due season. Heb. כעת; "at the right time" (Septuagint); "whenever required" (Rashi). Kalisch translates these two verses as follows:

"In due time it is told to Jacob
And to Israel what God doeth."

what God hath wrought. This translation is that of the Septuagint, Rashi, Ibn Ezra, Rashbam. "The poet reckons it among the advantages of Israel that whenever it is fitting, God causes to be announced what he intends to do" (Kuenen). Another translation is: "Now one can only say concerning Israel, What hath God wrought!" *i.e.* everything concerning Israel is irrevocably settled by Divine Will, and one can only exclaim in wonder at God's dealings with His people (Dillmann).

curse me them from thence. 28. And Balak took Balaam unto the top of Peor, that looketh down upon the desert. 29. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. 30. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar.

Chapter XXIV

24 1. And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness. 2. And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came upon him. 3. And he took up his parable, and said,

Balaam the son of Beor saith,
And the man whose eye is opened saith:
4. He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:

3–9. Balaam's Third Prophecy

3. *whose eye is opened.* See note on next *v.*

4. *falling down, and having his eyes open.* Overpowered by the inrush of the Divine Spirit which renders the recipient weak and unable to stand on his feet. It is spiritual ecstasy; when the bodily senses become numbed, and only the eyes of the mind are opened to see the Divine vision and to comprehend the Prophetic message.

28 וַקַּבְּתוֹ לִי מִשָּׁם׃ וַיִּקַּח בָּלָק אֶת־בִּלְעָם רֹאשׁ הַפְּעוֹר
29 הַנִּשְׁקָף עַל־פְּנֵי הַיְשִׁימֹן׃ וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה
לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן לִי בָּזֶה שִׁבְעָה פָרִים
ל וְשִׁבְעָה אֵילִם׃ וַיַּעַשׂ בָּלָק כַּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פָּר
וָאַיִל בַּמִּזְבֵּחַ׃

Cap. XXIV. כד

כד א וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי יְהוָה לְבָרֵךְ אֶת־יִשְׂרָאֵל וְלֹא־
הָלַךְ כְּפַעַם־בְּפַעַם לִקְרַאת נְחָשִׁים וַיָּשֶׁת אֶל־הַמִּדְבָּר
2 פָּנָיו׃ וַיִּשָּׂא בִלְעָם אֶת־עֵינָיו וַיַּרְא אֶת־יִשְׂרָאֵל שֹׁכֵן
3 לִשְׁבָטָיו וַתְּהִי עָלָיו רוּחַ אֱלֹהִים׃ וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר
4 נְאֻם בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן׃ נְאֻם
שֹׁמֵעַ אִמְרֵי־אֵל אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי

28. *the top of Peor.* A mountain in the neighbourhood of Pisgah (Deut. III, 27–29).

Chapter XXIV

1. *enchantments.* Or, "omens." He would no longer, even outwardly, act the sorcerer and retire to a lonely mountain peak for his auguries. He would remain in the presence of Balak, and there and then speak as the Spirit of God moved him. "He now rose from the character of heathen seer to that of true prophet" (Abarbanel).

his face toward the wilderness. i.e. towards the plain where the Israelites were encamped.

2. *according to their tribes.* He saw the orderly encampment of the hosts of Israel, as described in Numbers II.

the spirit of God came upon him. His conscience is now stirred to its depths. He no longer addresses Balak as he did when he announced the results of a divination: he speaks to the future, and to all mankind.

5. How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
6. As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the LORD hath planted,
As cedar trees beside the waters.
7. Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
8. God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
9. He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.
10. And Balak's anger was kindled against

of Israel in time of peace, as XXIII, 24 described his terrific might in war.

9. *blessed be every one that blesseth thee.* Far from being affected by blessings and cursings from without, Israel would himself be a source of blessing or cursing to others, according as they treated him. Hence let Balak and all Israel's enemies be warned!

10–14. BALAK'S ANGER

Balaam, having disappointed the king three times, is dismissed by him in anger. In parting, Balaam reveals to him the fate in store for Moab.

ה עֵינֶיִם: מַה־טֹּבוּ אָהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
6 כִּנְחָלִים נִטָּיוּ כִּגַּנַּת עֲלֵי נָהָר כַּאֲהָלִים נָטַע יְהוָה כַּאֲרָזִים
7 עֲלֵי־מָיִם: יִזַּל־מַיִם מִדְּלָיו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם
8 מֵאֲגַג מַלְכּוֹ וְתִנָּשֵׂא מַלְכֻתוֹ: אֵל מוֹצִיאוֹ מִמִּצְרַיִם
כְּתוֹעֲפֹת רְאֵם לוֹ יֹאכַל גּוֹיִם צָרָיו וְעַצְמֹתֵיהֶם יְגָרֵם
9 וְחִצָּיו יִמְחָץ: כָּרַע שָׁכַב כַּאֲרִי וּכְלָבִיא מִי יְקִימֶנּוּ
י מְבָרְכֶיךָ בָרוּךְ וְאֹרְרֶיךָ אָרוּר: וַיִּחַר־אַף בָּלָק אֶל־בִּלְעָם

ה. ראש עמוד סימן בייה שמי. 6. קמץ בזיק

5. *how goodly are thy tents, O Jacob.* He is swept away in rapt admiration of the Israelite encampments and homes arrayed harmoniously and peacefully, a picture of idyllic happiness and prosperity. According to the Rabbinic interpretation, the "tents" are the "tents of Torah," and the "tabernacles" (lit. "homes") are the Synagogues. There loomed up before Balaam's mental vision the school-houses and synagogues which have ever been the source and secret of Israel's spiritual strength.

6. *as valleys.* The encampment of Israel is like a series of vast fertile plains, stretching away into the far distance and watered by running streams.

as lign-aloes. A simile of luxuriant prosperity. The aloe-tree furnished one of the most precious of spices.

which the LORD *hath planted.* Israel's heritage in Canaan is compared to a Paradise, with wonderful trees of God's own planting.

cedar trees beside the waters. An image of strength and beauty in combination.

7. *water shall flow from his buckets.* He is blessed with an abundant supply of water.

in many waters. In well-watered ground, and thus yield a plentiful harvest.

higher than Agag. "Agag" was a title common to all Amalekite kings, as "Pharaoh" was to those of Egypt; probably a metaphor for power and might.

8. *the strength of the wild-ox.* See on XXIII, 22.

9. *lay down as a lion.* This figure describes the majesty

Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. 11. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. 12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13. If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do either good or bad of mine own mind; what the LORD speaketh, that will I speak?*vii 14. And now, behold, I go unto my people: come, and I will advertise thee what this people shall do to thy people in the latter days. 15. And he took up his parable, and said,

Balaam the son of Beor saith,
And the man whose eye is opened saith:
16. He saith, which heareth the words of God,
And knoweth the knowledge of the Most High,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open:
17. I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,

sequently changed to Bar Cocheba, "the Son of a Star." His most noted follower was Rabbi Akiba, and the entire Jewish Diaspora seems to have supported the movement. Julius Severus was sent from Britain to quell the Jewish

וַיִּסְפֹּק אֶת־כַּפָּיו וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם לָקֹב אֹיְבַי קְרָאתִיךָ
11 וְהִנֵּה בֵּרַכְתָּ בָרֵךְ זֶה שָׁלֹשׁ פְּעָמִים: וְעַתָּה בְּרַח־לְךָ
אֶל־מְקוֹמֶךָ אָמַרְתִּי כַּבֵּד אֲכַבֶּדְךָ וְהִנֵּה מְנָעֲךָ יְהוָה
12 מִכָּבוֹד: וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק הֲלֹא גַם אֶל־מַלְאָכֶיךָ
13 אֲשֶׁר־שָׁלַחְתָּ אֵלַי דִּבַּרְתִּי לֵאמֹר: אִם־יִתֶּן לִי בָּלָק מְלֹא
בֵיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי יְהוָה לַעֲשׂוֹת
שביעי טוֹבָה אוֹ רָעָה מִלִּבִּי אֲשֶׁר־יְדַבֵּר יְהוָה אֹתוֹ אֲדַבֵּר:
14 וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לְכָה אִיעָצְךָ אֲשֶׁר יַעֲשֶׂה הָעָם
טו הַזֶּה לְעַמְּךָ בְּאַחֲרִית הַיָּמִים: וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר נְאֻם
16 בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֹם הָעָיִן: נְאֻם שֹׁמֵעַ
אִמְרֵי־אֵל וְיֹדֵעַ דַּעַת עֶלְיוֹן מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי
17 עֵינָיִם: אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב
מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאְתֵי מוֹאָב וְקַרְקַר

מלא v. 17.

14. *advertise.* Old English term for "announce." The Heb. is literally "I will *advise* thee."

in the latter days. "The final period of the future so far as it falls within the range of the speaker's perspective" (Driver); Gen. XLIX, 1.

15–17. A vision of Israel's future. Balaam foretells the rise of an illustrious King who will put an end to the independence of Moab.

16. *knoweth the knowledge of the Most High.* To whom God reveals His secret; Amos III, 7.

17. *not now.* But as he will be at some distant date in the future.

a star out of Jacob. The reference is probably to King David, the first monarch to reduce Moab to subjection; II Sam. VIII, 2. In the reign of the Emperor Hadrian, this verse was applied to Bar Cozeba, the leader of the last Jewish War of Independence, whose name was con-

And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of Sheth.
18. And Edom shall be a possession,
Seir also shall be a possession, which were his enemies ;
While Israel doeth valiantly.
19. And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.
20. And he looked on Amalek, and took up his parable, and said,
Amalek was the first of the nations ;
But his latter end shall come to destruction.
21. And he looked on the Kenite, and took up his parable, and said,
Strong is thy dwelling place,
And thy nest is set in the rock.
22. Nevertheless Kain shall be wasted,

the Moabite hills, lying far to the south and south-west " (McNeile).

first of the nations. To attack Israel (Onkelos).

come to destruction. In the days of Saul (I Sam. xv, 8) ; a remnant was subdued by David (II Sam. viii, 12).

21. *Kenite.* According to Judges i, 16, Jethro, the father-in-law of Moses, belonged to the Kenites, who must originally have formed part of the Midianites.

strong is thy dwelling place. Or, " ever-enduring is thy habitation " (Gray). A reference to the well-nigh inaccessible rock-dwellings of the Kenites.

22. *Kain.* The poetical name of the tribe.

18 כָּל־בְּנֵי־שֶׁת׃ וְהָיָה אֱדוֹם יְרֻשָּׁה וְהָיָה יְרֵשָׁה שֵׂעִיר אֹיְבָיו
19 וְיִשְׂרָאֵל עֹשֶׂה חָיִל׃ וְיֵרֶד מִיַּעֲקֹב וְהֵאֲבִיד שָׂרִיד מֵעִיר׃
כ וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמֶר רֵאשִׁית גּוֹיִם עֲמָלֵק
21 וְאַחֲרִיתוֹ עֲדֵי אֹבֵד׃ וַיַּרְא אֶת־הַקֵּנִי וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר
22 אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ׃ כִּי אִם־יִהְיֶה לְבָעֵר קָיִן

v. 22. כצל בהעמדה תחת הש׳

forces. Judea was brought to the lowest ebb; Jerusalem became a heathen city, even its name being changed to Aelia Capitolina; and a Jew was prohibited from entering it on pain of death. Bar Cocheba was slain in 135 A.C.E.

a sceptre. *i.e.* the holder of a sceptre, a ruler of men.

the corners. lit. "the two temples." Moab is spoken of under the figure of a human head. He shall smite through its "two sides"; *i.e.* he shall crush it on either side.

the sons of Sheth. Probably the name of one of the leading tribes of Moab; RV Text translates, "the sons of tumult."

18–24. Oracles concerning the Nations

In prophetic ecstasy, Balaam now sees the foes of Israel fall helpless all around, until the vision fades away in the far horizon of history.

18. *shall be a possession.* *i.e.* shall be a conquered state. The reference is probably to David's subjugation of Edom. On this and the succeeding *v.* cf. The Book of Obadiah, *Genesis*, 492.

Seir also. Seir (Gen. xxxii, 3, or Mount Seir, Gen. xxxvi, 8) was an old name of Edom.

his enemies. Stands in opposition to Edom and Seir, both being the enemies of Israel.

doeth valiantly. Is strong and prosperous.

19. *out of Jacob shall one have dominion.* There shall arise in Jacob a powerful ruler.

from the city. Better, *from the cities*, as the Heb. עיר is used collectively. Probably a reference to Joab's action narrated in I Kings xi, 16 (Ibn Ezra).

20. *looked on Amalek.* "The country of the Amalekites and that of the Kenites (*v.* 21) might just be visible from

How long? Asshur shall carry thee away captive.

23. And he took up his parable, and said,
Alas, who shall live when God doeth this?
24. But ships shall come from the coast of Kittim,
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction.
25. And Balaam rose up, and went and returned to his place: and Balak also went his way.

Chapter XXV

25 1. And Israel abode in Shittim, and the people began to commit harlotry with the daughters

xxv, 1–9. The Sin of Baal-Peor

Many Israelites accepted the invitation of the women of Moab and Midian to a sacrificial festival, and then joined them in the worship of Baal-Peor that was associated with, and partly consisted in, the most licentious rites. In xxxi, 16, we are told that it was Balaam who counselled the Midianites to take this evil course, in order to encompass the ruin of the Israelites by their own sins. There is nothing improbable in this heathen prophet, when his enthusiasm for Israel and righteousness had died away, sinking back into the old sorcerer, and telling the Moabites and Midianites that, though he could not curse the Israelites, he knew a way whereby the Israelites would curse themselves.

1. *in Shittim.* The last halting-place of the Israelites before they crossed the Jordan.

harlotry. A departure from the RV.

23 עַד־מָה אֲשׁוּר תִּשְׁבְּךָ׃ וְיָשָׂא מְשָׁלוֹ וַיֹּאמַר אוֹי מִי יִחְיֶה
24 מִשָּׂמוֹ אֵל׃ וְצִים מִיַּד כִּתִּים וְעִנּוּ אַשּׁוּר וְעִנּוּ־עֵבֶר וְגַם־
כה הוּא עֲדֵי אֹבֵד׃ וַיָּקָם בִּלְעָם וַיֵּלֶךְ וַיָּשָׁב לִמְקֹמוֹ וְגַם־
בָּלָק הָלַךְ לְדַרְכּוֹ׃ ס

Cap. XXV. בה

כה א וַיֵּשֶׁב יִשְׂרָאֵל בַּשִּׁטִּים וַיָּחֶל הָעָם לִזְנוֹת אֶל־בְּנוֹת מוֹאָב׃

how long? Before your final doom comes? Assyria will enslave and crush you, and carry you away into captivity. It is, however, possible that (as in Gen. xxv, 18) the reference here is not to Assyria, but to the Ashurim (Gen. xxv, 3).

23. *who shall live.* *i.e.* who can live.

when God doeth this. An obscure verse. Its probable meaning is, Who will be able to survive the terrible catastrophes wrought in Israel by Assyria (Isa. x, 5), appointed by God to be the "rod" of His anger?

24. *from the coast of Kittim.* lit. "from the hand (*i.e.* side, or direction) of Kittim." Kittim (derived from Kition, a town of Cyprus) was a name also used for Greece. There is here a possible reference to those lands across the Mediterranean, from which later were to come the conquerors of the mighty empires of the East.

afflict. *i.e.* bring low, subjugate. Divine justice would finally call the Assyrian oppressor himself to account when his allotted work should be done.

Eber. This name is paraphrased by Onkelos as, "beyond the Euphrates"; *i.e.* all the regions on the other side of the Euphrates. Asshur and Eber would thus denote the World Powers of the East, to whom retribution would be meted out by God.

and he also. "Asshur and Eber are regarded as a single idea" (Gray).

25. *returned to his place.* As Balaam was slain among the Midianites shortly after (xxxi, 8), he must have set off homewards but tarried at the headquarters of the Midianites, where he met his end.

of Moab : 2. for they called the people unto the sacrifices of their gods ; and the people did eat, and bowed down to their gods. 3. And Israel joined himself unto Baal-peor : and the anger of the LORD was kindled against Israel. 4. And the LORD said unto Moses, Take with thee all the chiefs of the people, and hang them up unto the LORD before the sun, that the fierce anger of the LORD may turn away from Israel. 5. And Moses said unto the judges of Israel, Slay ye every one his men that have joined themselves unto Baal-peor. 6. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting.*m 7. And when Phinehas, the son

weeping. Over the heinous sin committed and its terrible consequences, and imploring God to end the plague. The moral disintegration of which that shameless action, and at such a time, was a sign—a cynic disregard of law, order and common decency—was part of the plan adopted by the Midianites on the advice of Balaam.

2 וַתִּקְרֶאן לָעָם לִזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲוּוּ
3 לֵאלֹהֵיהֶן: וַיִּצָּמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיִּחַר־אַף־יְהוָה
4 בְּיִשְׂרָאֵל: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־כָּל־רָאשֵׁי הָעָם
וְהוֹקַע אוֹתָם לַיהוָה נֶגֶד הַשֶּׁמֶשׁ וְיָשֹׁב חֲרוֹן אַף־יְהוָה
ה מִיִּשְׂרָאֵל: וַיֹּאמֶר מֹשֶׁה אֶל־שֹׁפְטֵי יִשְׂרָאֵל הִרְגוּ אִישׁ
6 אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר: וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל
בָּא וַיִּקְרֵב אֶל־אֶחָיו אֶת־הַמִּדְיָנִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָּל־

3. *joined himself.* lit. "yoked himself."

Baal-peor. Or, "the Baal of Peor," the latter being the name of a mountain (XXIII, 28).

the anger of the LORD *was kindled.* God sent a plague amongst them.

4. *take with thee all the chiefs of the people.* Assemble them together in council. The words "with thee" are not in the RV, and are added to make it clear that it was the sinners, and not the Israelite chieftains, that were punished.

them. "Common sense forbids us to refer this pronoun to all the heads of the people" (Paterson). It refers to a certain number of individual malefactors; see next *v.* The Heb. probably denotes some form of impalement.

before the sun. In the day-time; see Deut. XXI, 23.

the fierce anger. Manifested in the plague which befell Israel; *v.* 9.

5. *the judges.* The magistrates that had been appointed by Moses to hear and settle all disputes amongst the people (Exod. XVIII, 21–26). They are identical with "the chiefs of the people" in *v.* 4.

his men. The offenders that belonged to his jurisdiction.

6. *one of the children of Israel.* This was Zimri, a prince of one of the Simeonite clans; *v.* 14. He flaunted his immoral association with a Midianitish woman in the sight of Moses and all Israel.

of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; 8. and he went after the man of Israel into the alcove, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9. And those that died by the plague were twenty and four thousand.

For the Lesson of the Prophets, Micah v, 5–vi, 8, *see* The Haftorahs, p. 426

For the Blessings before and after the Haftorah, see p. 368

מפטיר 7 עֲדַת בְּנֵי־יִשְׂרָאֵל וְהֵמָּה בֹכִים פֶּתַח אֹהֶל מוֹעֵד: וַיַּרְא
פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֵדָה וַיִּקַּח
8 רֹמַח בְּיָדוֹ: וַיָּבֹא אַחַר אִישׁ־יִשְׂרָאֵל אֶל־הַקֻּבָּה וַיִּדְקֹר
אֶת־שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קֳבָתָהּ
9 וַתֵּעָצַר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל: וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה
אַרְבָּעָה וְעֶשְׂרִים אָלֶף:

8. *into the alcove.* The inner division of the large vaulted tents that were used as the apartment of the women.

so the plague was stayed. This expression and the incident to which it refers are repeated in Ps. CVI, 30, which also mentions the praiseworthy part played by Phinehas.

9. *those that died by the plague.* In the census taken immediately after "the plague" (chap. XXVI), the tribe of Simeon, to whom Zimri belonged, showed the greatest loss in population as compared with the previous census. The Simeonite camp was located in the southern side of the Israelitish encampment, in the vicinity of the Moabites, and hence was more exposed than were the others to the evil Moabitish influences.

VIII. PINCHAS

25 10. And the LORD spake unto Moses, saying, 11. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy. 12. Wherefore say, Behold, I give unto him my covenant of peace: 13. and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel. 14. Now the name of the man of

possessed great power (Ibn Ezra). The word "covenant" is here used, not in the sense of a compact between two persons, but as an unconditional promise on God's part. In addition to the Divine blessing with which Phinehas' action was rewarded, it received the grateful admiration of succeeding ages. In Psalm CVI, we read that his zeal "was counted unto him for righteousness unto all generations for evermore."

13. *an everlasting priesthood.* A second promise to Phinehas on God's part—the dignity of the High Priesthood is to be the possession of his descendants. With the exception of a brief interruption in Eli's days, it continued in his family until the fall of the Jewish state.

atonement for the children of Israel. The act of Phinehas was accepted by God as a national atonement; *i.e.* a "covering" of the nation's sin.

14. *the name of the man.* Just as in the case of good men, so also are the names and families of evil-doers recorded —an immortality of infamy is theirs.

פ פ פ מא 41

כה 11 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: פִּינְחָס בֶּן־אֶלְעָזָר בֶּן
אַהֲרֹן הַכֹּהֵן הֵשִׁיב אֶת־חֲמָתִי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקַנְאוֹ
אֶת־קִנְאָתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי:
12 לָכֵן אֱמֹר הִנְנִי נֹתֵן לוֹ אֶת־בְּרִיתִי שָׁלוֹם: 13 וְהָיְתָה לוֹ
וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֻנַּת עוֹלָם תַּחַת אֲשֶׁר קִנֵּא לֵאלֹהָיו
14 וַיְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל: וְשֵׁם אִישׁ יִשְׂרָאֵל הַמֻּכֶּה אֲשֶׁר

ו׳ קטיעה v. 12.

VIII. PINCHAS

(Chapters XXV, 10–XXX, 1)

XXV, 10–15. Phinehas' Reward

Filled with unsparing hatred of evil and burning indignation against a deed that was a monstrous profanation of God's holy Name, Phinehas executed summary vengeance on Zimri and Cozbi. That action gained Phinehas the reward of hereditary High Priesthood.

11. *jealous with my jealousy.* Better, *very jealous for My sake* (AJ). Zimri's conduct within the sacred precincts of the camp was a combination of idolatry and immorality. By his promptness and righteous zeal, Phinehas stayed the moral plague that threatened to destroy the character of Israel. The Rabbis have a saying: " Phinehas is Elijah "; and in this fearless deed, inspired by motives absolutely pure and holy, he is certainly a counterpart of the Prophet of storm and fire.

12. *my covenant of peace.* lit. " my covenant, the covenant of peace "; *i.e.,* I assure him of My friendly attitude towards him (Rashi, Gray). Phinehas should be free from any fear of retaliation by the brethren of Zimri who, being princes,

Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites. 15. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian.

16. And the LORD spake unto Moses, saying, 17. Vex the Midianites, and smite them: 18. for they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cobzi, the daughter of the prince of Midian, their sister, which was slain on the day of the plague in the matter of Peor. 19. And it came to pass after the plague,

CHAPTER XXVI

26 1. that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

XXV, 19—XXVI. THE SECOND CENSUS

Nearly forty years had passed since the first numbering of the Israelites, and a new census had become a necessity. The Land was shortly to be divided amongst the tribes for an inheritance; and the exact number of fighting men and families had to be known.

19. *after the plague.* It had seriously diminished the numbers of at least one of the tribes. "The Divine command to number the Israelites at this juncture may be likened to the case of a shepherd whose flocks have been depleted by an inrush of wolves. When the catastrophe is over, the shepherd lovingly counts his sheep in order to know how many are left alive" (Rashi).

הַכֵּהוּ אֶת־הַמִּדְיָנִית וּמְרִי בֶן־סָלוּא נְשִׂיא בֵּית־אָב לַשִּׁמְעֹנִי׃
טו וְשֵׁם הָאִשָּׁה הַמֻּכָּה הַמִּדְיָנִית כָּזְבִּי בַת־צוּר רֹאשׁ אָמוֹת
בֵּית־אָב בְּמִדְיָן הִוא׃ פ
16 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ צָרֹר אֶת־הַמִּדְיָנִים וְהִכִּיתֶם
17 אוֹתָם׃ כִּי צֹרְרִים הֵם לָכֶם בְּנִכְלֵיהֶם אֲשֶׁר־נִכְּלוּ לָכֶם עַל־
18 דְּבַר פְּעוֹר וְעַל־דִּבְרַ כָּזְבִּי בַת־נְשִׂיא מִדְיָן אֲחֹתָם הַמֻּכָּה
19 בְּיוֹם־הַמַּגֵּפָה עַל־דִּבְרַ־פְּעוֹר׃ וַיְהִי אַחֲרֵי הַמַּגֵּפָה׃ ס פ

Cap. XXVI. כו

כו א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן לֵאמֹר׃

כ"ה .19 .v פסקא באמצע פסוק

a prince. Of one of the five "fathers' houses" comprised in the tribe of Simeon (xxvi, 12f). "The fact that Zimri was the prince of a great house, was nothing to Phinehas when punishment had to be meted out and the honour of God vindicated" (Rashi).

15. *Zur.* One of the Midianite kings; xxxi, 8.

head of the people of a fathers' house. That the daughter of such a man should have consented to play so immoral a role, is an indication of the dangerous lengths to which the Midianites would resort in their efforts to destroy the Israelites through sin (Rashi).

16–18. War declared against the Midianites

17. *vex the Midianites.* Or, "harrass the Midianites"; *i.e.* count them as dangerous enemies and smite them. The Israelites who had been seduced into sin had been severely visited by God. And now, as was just, the Midianites too are to be punished; see xxxi, 1. No punishment is meted out to the Moabites—the Rabbis explain—because these had at least the excuse of fear for their infamous conduct towards the Israelites; whereas the Midianites were actuated by pure hatred.

2. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to go forth to war in Israel. 3. And Moses and Eleazar the priest spake with them in the plains of Moab by the Jordan at Jericho, saying, 4. Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which came forth out of the land of Egypt.*ii

5. Reuben, the firstborn of Israel: the sons of Reuben; of Hanoch, the family of the Hanochites: of Pallu, the family of the Palluites: 6. of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites. 7. These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. 8. And the sons of Pallu; Eliab. 9. And the sons of Eliab; Nemuel, and Dathan, and Abiram, These are that Dathan and Abiram, which were called of the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: 10. and the earth opened her mouth, and swallowed them up together with Korah, when that company died; what time the fire devoured two hundred and fifty men, and they became a sign. 11. Notwithstanding the sons of Korah died not.

12. The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family

2 שְׂאוּ אֶת־רֹאשׁ | כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה
3 וָמַעְלָה לְבֵית אֲבֹתָם כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל: וַיְדַבֵּר
משֶׁה וְאֶלְעָזָר הַכֹּהֵן אֹתָם בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ
4 לֵאמֹר: מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
שני ה משֶׁה וּבְנֵי יִשְׂרָאֵל הַיֹּצְאִים מֵאֶרֶץ מִצְרָיִם: רְאוּבֵן בְּכוֹר
יִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוֹךְ מִשְׁפַּחַת הַחֲנֹכִי לְפַלּוּא מִשְׁפַּחַת
6 הַפַּלֻּאִי: לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרוֹנִי לְכַרְמִי מִשְׁפַּחַת
7 הַכַּרְמִי: אֵלֶּה מִשְׁפְּחֹת הָרְאוּבֵנִי וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה
8 וְאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים: וּבְנֵי פַלּוּא אֱלִיאָב:
9 וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וַאֲבִירָם הוּא דָתָן וַאֲבִירָם קְרִאֵי
הָעֵדָה אֲשֶׁר הִצּוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּעֲדַת־קֹרַח
י בְּהַצֹּתָם עַל־יְהוָה: וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם
וְאֶת־קֹרַח בְּמוֹת הָעֵדָה בַּאֲכֹל הָאֵשׁ אֵת חֲמִשִּׁים וּמָאתָיִם
11 אִישׁ וַיִּהְיוּ לְנֵס: וּבְנֵי־קֹרַח לֹא־מֵתוּ: ס בְּנֵי שִׁמְעוֹן
12

כז .7 כצל .9 .ד קרוא ק

3. *spake with them. i.e.* with the responsible chiefs of each tribe.

5–51. The census is taken of all the tribes, with the exception of Levi. The families are named for the most part after the descendants of Jacob enumerated in Gen. XLVI, 8–27.

10. *became a sign.* A warning for all time to others.

11. *the sons of Korah died not.* See on XVI, 11. "From the earthquake and the consuming flame and the raging plague that put an end to the schemes of those who took counsel together against the chosen of the LORD, the sons of Korah survived—survived to become the founders of a whole family or guild of Psalmists, whose meditations in the noble group of Psalms bearing their name are still with us for our delight, our instruction and our comfort" (Singer).

Zephon, the family of the Zephonites : of Haggi, the family of the Haggites : of Shuni, the family of the Shunites : 16. of Ozni, the family of the Oznites : of Eri, the family of the Erites : 17. of Arod, the family of the Arodites : of Areli, the family of the Arelites. 18. These are the families of the sons of Gad according to those that were numbered of them, forty thousand and five hundred.

19. The sons of Judah, Er and Onan : and Er and Onan died in the land of Canaan. 20. And the sons of Judah after their families were ; of Shelah, the family of the Shelanites : of Perez, the family of the Perezites : of Zerah, the family of the Zerahites. 21. And the sons of Perez were ; of Hezron, the family of the Hezronites : of Hamul, the family of the Hamulites. 22. These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23. The sons of Issachar after their families : of Tola, the family of the Tolaites : of Puvah, the family of the Punites : 24. of Jashub, the family of the Jashubites : of Shimron, the family of the Shimronites. 25. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26. The sons of Zebulon after their families : of Sered, the family of the Seredites : of Elon, the family of the Elonites : of Jahleel, the family of the Jahleelites. 27. These are the families of

לְמִשְׁפְּחֹתָם לִנְמוּאֵל מִשְׁפַּחַת הַנְּמוּאֵלִי לְיָמִין מִשְׁפַּחַת
13 הַיָּמִינִי לְיָכִין מִשְׁפַּחַת הַיָּכִינִי: לְזֶרַח מִשְׁפַּחַת הַזַּרְחִי
14 לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי: אֵלֶּה מִשְׁפְּחֹת הַשִּׁמְעֹנִי שְׁנַיִם
טו וְעֶשְׂרִים אֶלֶף וּמָאתָיִם: ס בְּנֵי גָד לְמִשְׁפְּחֹתָם לְצְפוֹן
מִשְׁפַּחַת הַצְּפוֹנִי לְחַגִּי מִשְׁפַּחַת הַחַגִּי לְשׁוּנִי מִשְׁפַּחַת
16 הַשּׁוּנִי: לְאָזְנִי מִשְׁפַּחַת הָאָזְנִי לְעֵרִי מִשְׁפַּחַת הָעֵרִי:
17 לַאֲרוֹד מִשְׁפַּחַת הָאֲרוֹדִי לְאַרְאֵלִי מִשְׁפַּחַת הָאַרְאֵלִי:
18 אֵלֶּה מִשְׁפְּחֹת בְּנֵי־גָד לִפְקֻדֵיהֶם אַרְבָּעִים אֶלֶף וַחֲמֵשׁ
19 מֵאוֹת: ס בְּנֵי יְהוּדָה עֵר וְאוֹנָן וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ
כ כְּנָעַן: וַיִּהְיוּ בְנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם לְשֵׁלָה מִשְׁפַּחַת
הַשֵּׁלָנִי לְפֶרֶץ מִשְׁפַּחַת הַפַּרְצִי לְזֶרַח מִשְׁפַּחַת הַזַּרְחִי:
21 וַיִּהְיוּ בְנֵי־פֶרֶץ לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרֹנִי לְחָמוּל מִשְׁפַּחַת
22 הַחֲמוּלִי: אֵלֶּה מִשְׁפְּחֹת יְהוּדָה לִפְקֻדֵיהֶם שִׁשָּׁה וְשִׁבְעִים
23 אֶלֶף וַחֲמֵשׁ מֵאוֹת: ס בְּנֵי יִשָּׂשכָר לְמִשְׁפְּחֹתָם תּוֹלָע
24 מִשְׁפַּחַת הַתּוֹלָעִי לְפֻוָּה מִשְׁפַּחַת הַפּוּנִי: לְיָשׁוּב מִשְׁפַּחַת
כה הַיָּשֻׁבִי לְשִׁמְרֹן מִשְׁפַּחַת הַשִּׁמְרֹנִי: אֵלֶּה מִשְׁפְּחֹת יִשָּׂשכָר
26 לִפְקֻדֵיהֶם אַרְבָּעָה וְשִׁשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת: ס בְּנֵי
וְבוּלֻן לְמִשְׁפְּחֹתָם לְסֶרֶד מִשְׁפַּחַת הַסַּרְדִי לְאֵלוֹן מִשְׁפַּחַת
27 הָאֵלֹנִי לְיַחְלְאֵל מִשְׁפַּחַת הַיַּחְלְאֵלִי: אֵלֶּה מִשְׁפְּחֹת

of the Jachinites: 13. of Zerah, the family of the Zerahites: of Shaul, the family of the Shaulites. 14. These are the families of the Simeonites, twenty and two thousand and two hundred.

15. The sons of Gad after their families: of

of Iezer, the family of the Iezerites: of Helek, the family of the Helekites: 31. and of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites: 32. and of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. 33. And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. 34. These are the families of Manasseh: and they that were numbered of them were fifty and two thousand and seven hundred.

35. These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites: of Becher, the family of the Becherites: of Tahan, the family of the Tahanites. 36. And these are the sons of Shuthelah: of Eran, the family of the Eranites. 37. These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38. The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: 39. of Shephupham, the family of the Shuphamites: of Hupham, the family of the Huphamites. 40. And the sons of

33. *had no sons, but daughters.* This fact is mentioned here because the question of their inheritance will come up in the next chapter.

28 הַזְּבוּלֹנִי לְפִקְדֵיהֶם שִׁשִּׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת׃ ס בְּנֵי
29 יוֹסֵף לְמִשְׁפְּחֹתָם מְנַשֶּׁה וְאֶפְרָיִם׃ בְּנֵי מְנַשֶּׁה לְמָכִיר
מִשְׁפַּחַת הַמָּכִירִי וּמָכִיר הוֹלִיד אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת
ל הַגִּלְעָדִי׃ אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר מִשְׁפַּחַת הָאִיעֶזְרִי לְחֶלֶק
31 מִשְׁפַּחַת הַחֶלְקִי׃ וְאַשְׂרִיאֵל מִשְׁפַּחַת הָאַשְׂרִאֵלִי וְשֶׁכֶם
32 מִשְׁפַּחַת הַשִּׁכְמִי׃ וּשְׁמִידָע מִשְׁפַּחַת הַשְּׁמִידָעִי וְחֵפֶר
33 מִשְׁפַּחַת הַחֶפְרִי׃ וּצְלָפְחָד בֶּן־חֵפֶר לֹא־הָיוּ לוֹ בָנִים כִּי
אִם־בָּנוֹת וְשֵׁם בְּנוֹת צְלָפְחָד מַחְלָה וְנֹעָה חָגְלָה מִלְכָּה
34 וְתִרְצָה׃ אֵלֶּה מִשְׁפְּחֹת מְנַשֶּׁה וּפְקֻדֵיהֶם שְׁנַיִם וַחֲמִשִּׁים
לה אֶלֶף וּשְׁבַע מֵאוֹת׃ ס אֵלֶּה בְּנֵי־אֶפְרַיִם לְמִשְׁפְּחֹתָם
לְשׁוּתֶלַח מִשְׁפַּחַת הַשֻּׁתַלְחִי לְבֶכֶר מִשְׁפַּחַת הַבַּכְרִי
36 לְתַחַן מִשְׁפַּחַת הַתַּחֲנִי׃ וְאֵלֶּה בְּנֵי שׁוּתֶלַח לְעֵרָן מִשְׁפַּחַת
37 הָעֵרָנִי׃ אֵלֶּה מִשְׁפְּחֹת בְּנֵי־אֶפְרַיִם לִפְקֻדֵיהֶם שְׁנַיִם
וּשְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת אֵלֶּה בְּנֵי־יוֹסֵף לְמִשְׁפְּחֹתָם׃ ס
38 בְּנֵי בִנְיָמִן לְמִשְׁפְּחֹתָם לְבֶלַע מִשְׁפַּחַת הַבַּלְעִי לְאַשְׁבֵּל
39 מִשְׁפַּחַת הָאַשְׁבֵּלִי לַאֲחִירָם מִשְׁפַּחַת הָאֲחִירָמִי׃ לְשֻׁפְּיָם
מ מִשְׁפַּחַת הַשּׁוּפָמִי לְחוּפָם מִשְׁפַּחַת הַחוּפָמִי׃ וַיִּהְיוּ בְנֵי־

the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28. The sons of Joseph after their families: Manasseh and Ephraim. 29. The sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead, the family of the Gileadites. 30. These are the sons of Gilead:

43. All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44. The sons of Asher after their families: of Imnah, the family of the Imnites: of Ishvi, the family of the Ishvites: of Beriah, the family of the Beriites. 45. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. 46. And the name of the daughter of Asher was Serah. 47. These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

48. The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: 49. of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites. 50. These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51. These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.*iii

52. And the LORD spake unto Moses, saying, 53. Unto these the land shall be divided for an

51. *numbered of the children of Israel.* The Levites are excluded from this total of 601, 730 which is 1,820 less than the total 38 years before. While the nation as a whole remained nearly stationary, the various tribes show many striking variations. Reuben, Simeon, Gad, Ephraim and Naphtali decreased in numbers.

בֶּלַע אַרְדְּ וְנַעֲמָן מִשְׁפַּחַת הָאַרְדִּי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמִי׃
41 אֵלֶּה בְנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים
42 אֶלֶף וְשֵׁשׁ מֵאוֹת׃ ס אֵלֶּה בְנֵי־דָן לְמִשְׁפְּחֹתָם לְשׁוּחָם
43 מִשְׁפַּחַת הַשּׁוּחָמִי אֵלֶּה מִשְׁפְּחֹת דָּן לְמִשְׁפְּחֹתָם׃ כָּל־
מִשְׁפַּחַת הַשּׁוּחָמִי לִפְקֻדֵיהֶם אַרְבָּעָה וְשִׁשִּׁים אֶלֶף וְאַרְבַּע
44 מֵאוֹת׃ ס בְּנֵי אָשֵׁר לְמִשְׁפְּחֹתָם לְיִמְנָה מִשְׁפַּחַת
הַיִּמְנָה לְיִשְׁוִי מִשְׁפַּחַת הַיִּשְׁוִי לִבְרִיעָה מִשְׁפַּחַת הַבְּרִיעִי׃
מה לִבְנֵי בְרִיעָה לְחֶבֶר מִשְׁפַּחַת הַחֶבְרִי לְמַלְכִּיאֵל מִשְׁפַּחַת
46 47 הַמַּלְכִּיאֵלִי׃ וְשֵׁם בַּת־אָשֵׁר שָׂרַח׃ אֵלֶּה מִשְׁפְּחֹת בְּנֵי־
אָשֵׁר לִפְקֻדֵיהֶם שִׁלְשָׁה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת׃ ס
48 בְּנֵי נַפְתָּלִי לְמִשְׁפְּחֹתָם לְיַחְצְאֵל מִשְׁפַּחַת הַיַּחְצְאֵלִי לְגוּנִי
49 מִשְׁפַּחַת הַגּוּנִי׃ לְיֵצֶר מִשְׁפַּחַת הַיִּצְרִי לְשִׁלֵּם מִשְׁפַּחַת
נ הַשִּׁלֵּמִי׃ אֵלֶּה מִשְׁפְּחֹת נַפְתָּלִי לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם
51 חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וְאַרְבַּע מֵאוֹת׃ אֵלֶּה פְקוּדֵי בְּנֵי
שלישי יִשְׂרָאֵל שֵׁשׁ־מֵאוֹת אֶלֶף וְאֶלֶף שְׁבַע מֵאוֹת וּשְׁלֹשִׁים׃ פ
52 53 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ לָאֵלֶּה תֵּחָלֵק הָאָרֶץ

Bela were Ard and Naaman: of Ard, the family of the Ardites: of Naaman, the family of the Naamites. 41. These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42. These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families,

inheritance according to the number of names. 54. To the more thou shalt give the more inheritance, and to the fewer thou shalt give the less inheritance: to every one according to those that were numbered of him shall his inheritance be given. 55. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. 56. According to the lot shall their inheritance be divided between the more and the fewer.

57. And these are they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites. 58. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. 59. And Kohath begat Amram. And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. 60. And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar. 61. And Nadab and Abihu died, when they offered strange fire before the LORD. 62. And they

Merarites (111, 33). Two other families, *viz.*, the Shimeites (888, 21) and Uzzielites, as well as a few others, are omitted in the present enumeration, possibly because they had died out.

61. *offered strange fire.* See Lev. x, 1–7.

54 בְּנַחֲלָה בְּמִסְפַּר שֵׁמוֹת: לָרַב תַּרְבֶּה נַחֲלָתוֹ וְלַמְעַט
נה תַּמְעִיט נַחֲלָתוֹ אִישׁ לְפִי פְקֻדָיו יִתֵּן נַחֲלָתוֹ: אַךְ־בְּגוֹרָל
56 יֵחָלֵק אֶת־הָאָרֶץ לִשְׁמוֹת מַטּוֹת־אֲבֹתָם יִנְחָלוּ: עַל־פִּי
57 הַגּוֹרָל תֵּחָלֵק נַחֲלָתוֹ בֵּין רַב לִמְעָט: ס וְאֵלֶּה פְקוּדֵי
הַלֵּוִי לְמִשְׁפְּחֹתָם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגַּרְשֻׁנִי לִקְהָת
58 מִשְׁפַּחַת הַקְּהָתִי לִמְרָרִי מִשְׁפַּחַת הַמְּרָרִי: אֵלֶּה מִשְׁפְּחֹת
לֵוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי
מִשְׁפַּחַת הַמּוּשִׁי מִשְׁפַּחַת הַקָּרְחִי וְקְהָת הוֹלִד אֶת־עַמְרָם:
59 וְשֵׁם | אֵשֶׁת עַמְרָם יוֹכֶבֶד בַּת־לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ
לְלֵוִי בְּמִצְרָיִם וַתֵּלֶד לְעַמְרָם אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֶת
ס מִרְיָם אֲחֹתָם: וַיִּוָּלֵד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־
61 אֶלְעָזָר וְאֶת־אִיתָמָר: וַיָּמָת נָדָב וַאֲבִיהוּא בְּהַקְרִיבָם

52–56. Concerning the Division of the Land

The extent of each territory is to be proportionate to the size of the tribe to whom it is allotted.

55. *divided by lot.* In settling the geographical position of each tribe's inheritance, recourse was had to the "lot," in order to refer the matter to God unto Whom alone the land belonged. Thus jealousy and strife among the tribes would be prevented. See XXXIII, 54.

57–62. Census of the Levites

A separate census was necessary, as the Levites were numbered from the age of one month, whilst the other tribes were counted from 20 years of age, as only to such was a parcel of land to be apportioned.

58. *the families of Levi.* The families enumerated in this verse are the issue of the three Levitical families; *viz.*, the Gershonites, the Kohathites and the Merarites, mentioned in the preceding verse. The Libnites were the descendants of the Gershonites (III, 21); the Hebronites were Kohathites (III, 19); and the Mahlites and Mushites,

that were numbered of them were twenty and three thousand, every male from a month old upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63. These are they that were numbered by Moses and Eleazar the priest; who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. 64. But among these there was not a man of them that were numbered by Moses and Aaron the priest; who numbered the children of Israel in the wilderness of Sinai. 65. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII

27 1. Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2. And they stood before Moses, and before Eleazar the priest, and before the princes and all the

to which it belonged. However, in the absence of a male heir to an estate, its legal possession by a female heir might on the latter's marriage cause such alienation. Hence the necessity for definite regulation of this question.

62 אֵשׁ־זֶרָה לִפְנֵי יְהוָה: וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה וְעֶשְׂרִים אָלֶף
כָּל־זָכָר מִבֶּן־חֹדֶשׁ וָמָעְלָה כִּי ׀ לֹא הָתְפָּקְדוּ בְּתוֹךְ בְּנֵי
63 יִשְׂרָאֵל כִּי לֹא־נִתַּן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: אֵלֶּה
פְקוּדֵי מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל
64 בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ: וּבְאֵלֶּה לֹא־הָיָה אִישׁ
מִפְקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל
סה בְּמִדְבַּר סִינָי: כִּי־אָמַר יְהוָה לָהֶם מוֹת יָמֻתוּ בַּמִּדְבָּר וְלֹא
נוֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יְפֻנֶּה וִיהוֹשֻׁעַ בִּן־נוּן: ס

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כז א וַתִּקְרַבְנָה בְּנוֹת צְלָפְחָד בֶּן־חֵפֶר בֶּן־גִּלְעָד בֶּן־מָכִיר בֶּן
מְנַשֶּׁה לְמִשְׁפְּחֹת מְנַשֶּׁה בֶן־יוֹסֵף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחְלָה
2 נֹעָה וְחָגְלָה וּמִלְכָּה וְתִרְצָה: וַתַּעֲמֹדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי
אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי הַנְּשִׂיאִם וְכָל־הָעֵדָה פֶּתַח אֹהֶל מוֹעֵד

62. *were twenty and three thousand.* This increase of only 1,000 over the former census (see III, 39) is surprisingly small. It is probable that the Levites suffered a large diminution in numbers on account of their participation in the rebellion of Korah.

Chapter XXVII

Laws of Inheritance. Joshua the successor of Moses

1–11. The Daughters of Zelophehad

The request made by the daughters of Zelophehad arose naturally out of the census which, under Divine direction, was taken with a view to the peaceful and equitable distribution of the land amongst the tribes of Israel. Landed property was not to be alienated from the family or tribe

congregation, at the door of the tent of meeting, saying, 3. Our father died in the wilderness, and he was not among the company of them that gathered themselves together against the LORD in the company of Korah: but he died in his own sin; and he had no sons. 4. Why should the name of our father be taken away from among his family, because he had no son? Give unto us a possession among the brethren of our father. 5. And Moses brought their cause before the LORD.*iv 6. And the LORD spake unto Moses, saying, 7. The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. 8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. 9. And if he have no daughter, then ye shall give his inheritance unto his brethren. 10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. 11. And if his father

7. *the daughters of Zelophehad speak right.* "Happy is that mortal, whose words are acknowledged to be true by God" (Rashi).

8. *if a man die, and have no son.* A general statement of the law of inheritance is now promulgated. Land was in every case so to pass that the name and fame of the deceased might be, as far as possible, perpetuated.

3 לֵאמֹר: אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה
הַנּוֹעָדִים עַל־יְהוָה בַּעֲדַת־קֹרַח כִּי־בְחֶטְאוֹ מֵת וּבָנִים לֹא־
4 הָיוּ לוֹ: לָמָּה יִגָּרַע שֵׁם־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין
ה לוֹ בֵּן תְּנָה־לָּנוּ אֲחֻזָּה בְּתוֹךְ אֲחֵי אָבִינוּ: וַיִּקְרַב מֹשֶׁה אֶת־
מִשְׁפָּטָן לִפְנֵי יְהוָה: פ רביעי
6 7 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כֵּן בְּנוֹת צְלָפְחָד דֹּבְרֹת
נָתֹן תִּתֵּן לָהֶם אֲחֻזַּת נַחֲלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהַעֲבַרְתָּ
8 אֶת־נַחֲלַת אֲבִיהֶן לָהֶן: וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר
אִישׁ כִּי־יָמוּת וּבֵן אֵין לוֹ וְהַעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבִתּוֹ:
9 וְאִם־אֵין לוֹ בַּת וּנְתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחָיו: וְאִם־אֵין לוֹ
11 אַחִים וּנְתַתֶּם אֶת־נַחֲלָתוֹ לַאֲחֵי אָבִיו: וְאִם־אֵין אַחִים

כין .v טן ומח

3. *our father died in the wilderness.* Prior to the arrival of the Israelites in the Plains of Moab.

he died in his own sin. Like the rest of his generation upon whom the general sentence was pronounced that they would die in the wilderness; XIV, 29.

4. *be taken away.* Why should our father's rights be done away with because, instead of sons, he left daughters behind him?

among the brethren of our father. Accord unto us the same right of territorial possession as that which applies to the male members of our tribe.

5. *before the* LORD. He submitted their contention to the judgment of God, presumably by going into the "tent of meeting" and awaiting the revelation of the Divine Will; Exod. XVIII, 19. This is what the daughters of Zelophehad desired. They said: "God's love is not like the love of a mortal father; the latter prefers his sons to his daughters, but He that created the world extends His love to all His children. His tender mercies are over all His works" (Midrash).

have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgement, as the LORD commanded Moses.

12. And the LORD said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. 13. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered: 14. because ye rebelled against my word in the wilderness of Zin, in

XXXII, and its fulfilment related in XXXIV, the last chapter of the Torah. In the interval, Moses delivered the laws contained in the remaining chapters of Numbers and the addresses that constitute the Book of Deuteronomy—besides the sacred war against Midian. The Midrash accounts for the insertion here of his summons to die, in the following way: Moses had just received the Divine instructions concerning the ways in which the Promised Land was to be distributed amongst the tribes, and he said to himself, "Peradventure, I too may be allotted a share. Peradventure, the Divine decree forbidding me to enter the Promised Land has now been revoked." But God said unto him, "My decree stands unchanged."

12. *mountain of Abarim.* The top of Pisgah, one of the peaks of Mt. Nebo.

and behold the land. Moses had already been told that he should not enter the Promised Land (XX, 12), yet he is allowed the consolation of seeing it with his eyes before his death. Furthermore, Moses was to see how near Israel was now to the Promised land, and hence his labours had not been in vain.

13. *as Aaron thy brother.* The Rabbis explain this to mean that like Aaron he was to die "by the mouth of the LORD"; *i.e.* his also would be "death by a Divine kiss."

14. *because ye rebelled.* See on XX, 12, 13.

לְאָבִיו וְנָתַתָּם אֶת־גְּחֻלָּתוֹ לִשְׁאֵרוֹ הַקָּרֹב אֵלָיו מִמִּשְׁפַּחְתּוֹ
וְיָרַשׁ אֹתָהּ וְהָיְתָה לִבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר
צִוָּה יְהוָה אֶת־מֹשֶׁה׃ פ
12 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה וּרְאֵה
13 אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל׃ וְרָאִיתָה אֹתָהּ
וְנֶאֱסַפְתָּ אֶל־עַמֶּיךָ גַּם־אָתָּה כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן אָחִיךָ׃
14 כַּאֲשֶׁר מְרִיתֶם פִּי בְּמִדְבַּר־צִן בִּמְרִיבַת הָעֵדָה לְהַקְדִּישֵׁנִי

11. *statute of judgement.* A fixed and authoritative custom ; see further xxxvi.

The Order of Inheritance as developed by later Jewish Law is as follows : (1) sons and their descendants ; (2) daughters and their descendants ; (3) the father ; (4) brothers and their descendants ; (5) sisters and their descendants ; (6) the father's father ; (7) the father's brothers and their descendants ; (8) the father's sisters and their descendants ; (9) the great-grandfather and his collateral descendants ; and so on. To this list, the Rabbis added another legal heir, the husband. Each of the sons of the deceased receives an equal share of the estate of his father or of his mother, except the first-born of the father, who receives a double share. In the case of the death of a son during his father's life, his children inherit his portion of the estate. The Rabbis, while denying the daughters a share in the inheritance where there are sons, still make ample provision for their maintenance and support, as long as they remain unmarried. The cost and provision of such maintenance constitute the first charge upon the estate of the deceased. In case the estate was small, the principle was laid down : "The daughters must be supported, even if the sons are reduced to beggary."

12–23. Joshua appointed successor of Moses

Moses is commanded to view the Land of Promise, which he may not enter, and is given an intimation of his approaching death. This command is repeated in Deut.

the strife of the congregation, to sanctify me at the waters before their eyes. (These are the waters of Meribah of Kadesh in the wilderness of Zin). 15. And Moses spake unto the LORD, saying, 16. Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation, 17. which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. 18. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; 19. and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20. And thou shalt put of thine honour upon him, that all

lay thine hand upon him. Heb. וסמכת את ידך עליו, a symbolic action to show the transference of his authority to Joshua. From this Heb. word is derived the noun ***Semicha***, the act of admission in the Talmudic age to the rights and duties of a Rabbi—ordination. In modern times, when ordination in the olden sense has lapsed, the certificate of admission to the Rabbinate is still called Semicha, as well as by the more general designation *Hattarath Horaah*—"permission to render decisions on ritual questions."

19. *give him a charge. i.e.* instruct him publicly in the duties appertaining to his great and sacred office.

20. *of thine honour upon him. i.e.* Moses was to confer honour and dignity upon Joshua publicly; so that, when the people saw the high esteem in which he was held by Moses, they would feel it incumbent upon them to honour him likewise, as well as to obey him. The lit. translation is "put some of thy majesty upon him," as no man was worthy to receive the whole of Moses' majesty.

בַּמַּיִם לְעֵינֵיהֶם הֵם מֵי־מְרִיבַת קָדֵשׁ מִדְבַּר־צִן׃ ס
טו 16 וַיְדַבֵּר מֹשֶׁה אֶל־יְהוָה לֵאמֹר׃ יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחֹת
17 לְכָל־בָּשָׂר אִישׁ עַל־הָעֵדָה׃ אֲשֶׁר־יֵצֵא לִפְנֵיהֶם וַאֲשֶׁר
יָבֹא לִפְנֵיהֶם וַאֲשֶׁר יוֹצִיאֵם וַאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֲדַת
18 יְהוָה כַּצֹּאן אֲשֶׁר אֵין לָהֶם רֹעֶה׃ וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
קַח־לְךָ אֶת־יְהוֹשֻׁעַ בִּן־נוּן אִישׁ אֲשֶׁר־רוּחַ בּוֹ וְסָמַכְתָּ אֶת־
19 יָדְךָ עָלָיו׃ וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל־
כ הָעֵדָה וְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם׃ וְנָתַתָּה מֵהוֹדְךָ עָלָיו לְמַעַן

15. *Moses spake unto the* LORD. Rashi remarks, "This verse tells us the praise of righteous men who at the hour of their departure from the world abandon all thought of their own wants and think only of the wants of the community." The solicitude of Moses for the appointment of his successor is singularly and touchingly disinterested.

16. *the God of the spirits of all flesh.* "God who knows the varying spirits of men, and who therefore knows what type of spirit is required in the man who is to fill the place of Moses" (Ibn Ezra). This same phrase occurs in xvi, 22. According to the Midrash, Moses prayed, "Sovereign of the universe, Thou knowest the minds of all men, and how the mind of one man differs from that of another. Appoint over them a leader who will be able to bear with the differing minds of every one of Thy children."

17. *go out . . . come in.* Who combines the capacity of leadership in warfare with the vigorous prosecution of the general duties that devolve upon the head of a nation.

lead . . . bring them in. The image is that of a shepherd and his flock.

which have no shepherd. And are therefore scattered and helpless, exposed to attack on all sides and at all times.

18. *Joshua the son of Nun.* Saying to him, "Happy art thou inasmuch as thou hast merited to become the leader of the children of God" (Rashi).

in whom is the spirit. Better, *in whom is spirit—i.e.* wisdom, piety, courage, capacity.

the congregation of the children of Israel may obey. 21. And he shall stand before Eleazar the priest, who shall inquire for him by the judgement of the Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 22. And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23. and he laid his hands upon him, and gave him a charge, as the LORD spake by the hand of Moses.*v

CHAPTER XXVIII

28 1. And the LORD spake unto Moses, saying, 2. Command the children of Israel, and say unto them, My oblation, my bread for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season.

mentary to Lev. XXIII. The offerings are of four kinds, *viz.*, burnt-offerings, meal-offerings, drink-offerings, and sin-offerings.

XXVIII, 2–8. DAILY OFFERINGS

The daily continual (Heb. *tamid*) offering was in later times called "the Tamid." Offered throughout the year, it was "the centre and core of public worship in Judaism" (Kennedy).

2. *oblation.* Better, *offering;* see on Lev. I, 2.
my food. See Lev. III, 11 and XXI, 6.
made by fire. See Lev. I, 9.
of a sweet savour. See Lev. I, 9.

21 יִשְׁמְעוֹ כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל: וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד
וְשָׁאַל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי יְהוָה עַל־פִּיו יֵצְאוּ וְעַל־
22 פִּיו יָבֹאוּ הוּא וְכָל־בְּנֵי־יִשְׂרָאֵל אִתּוֹ וְכָל־הָעֵדָה: וַיַּעַשׂ מֹשֶׁה
כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמִדֵהוּ לִפְנֵי
23 אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל־הָעֵדָה: וַיִּסְמֹךְ אֶת־יָדָיו עָלָיו וַיְצַוֵּהוּ
כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה: פ חמישי

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כח א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב

21. *stand before Eleazar the priest.* Unlike Moses, he was not to receive Divine communications directly, but indirectly through the medium of Eleazar, the High Priest, after the latter's consultation with God by means of the Urim and Thummim ; see Exod. xxviii, 30.

at his word. Eleazar's.

23. *laid his hands.* Moses is Divinely bidden to lay his *hand* upon Joshua (*v.* 18). But Moses goes beyond the Divine command, and lays both his *hands* upon him. So great was his solicitude for the usefulness and success of the man who was to succeed him (Midrash).

Chapters XXVIII and XXIX

Public Daily and Festival Offerings

Israel had once more been numbered, and a Leader selected for the conquest of the Land. In this and the following chapter we have a detailed description of the public sacrifices to be brought at the Sanctuary, whether in the daily offering or on each of the Festivals. The sacrifices in these chapters may be regarded as supple-

3. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. 4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; 5. and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. 6. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto the LORD. 7. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the LORD. 8. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the LORD.

9. And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering mingled with oil, and the drink offering thereof: 10. this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

9–10. ADDITIONAL OFFERINGS FOR THE SABBATH

10. *of every sabbath.* If was offered after the daily sacrifice. The same rule applies to all the sacrifices on special occasions.

3 לִי בְּמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה
4 כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד: אֶת־
הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה
ה בֵּין הָעַרְבָּיִם: וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה
6 בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין: עֹלַת תָּמִיד הָעֲשָׂיָה בְּהַר סִינַי
7 לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה: וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ
8 הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה: וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה
רֵיחַ נִיחֹחַ לַיהוָה: ס
9 וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
י סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ
עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ: פ

דבי פתחה v. 10.

3. *without blemish.* A necessary qualification in all holy sacrifices.

4. *at even.* Better, *towards even ;* see Exod. XII, 6.

5. *tenth part of an ephah.* The " ephah " was the standard dry measure. The corresponding measure in liquids was the " hin." The " ephah " measured about 70 pints. The " hin " held nearly 12 pints.

6. *it is a continual burnt offering.* Resembling the one which was ordained in Exod. XXIX, 38–42, following upon the consecration of Aaron and his sons as priests.

7. *in the holy place.* Or, " within the sacred court." According to Rabbinic tradition, over the Altar of sacrifice.
a drink offering. Of undiluted wine.

11. And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven he-lambs of the first year without blemish; 12. and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; 13. and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savour, an offering made by fire unto the LORD. 14. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. 15. And one he-goat for a sin offering unto the LORD; it shall be offered beside the continual burnt offering, and the drink offering thereof.*vi

16. And in the first month, on the fourteenth day of the month, is the LORD'S passover. 17. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. 18. In the first day shall be an holy convocation; ye shall do no servile work: 19. but ye shall offer an offering made by fire, a burnt offering unto the LORD; two young bullocks,

as sowing, tilling, digging—except, says Jewish Tradition, the preparation of food which, though forbidden on the Sabbath, is permitted on the Festivals.

11 וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר
שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם׃
12 וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן לַפָּר הָאֶחָד
וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן לָאַיִל הָאֶחָד׃
13 וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד
14 עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃ וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה
לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יַיִן זֹאת
טו עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה׃ וּשְׂעִיר עִזִּים אֶחָד
ששי לְחַטָּאת לַיהוָה עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ׃ ס
16 וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה׃
17 וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג שִׁבְעַת יָמִים מַצּוֹת
18 יֵאָכֵל׃ בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא
19 תַעֲשׂוּ׃ וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר

11–15. New Moon Offerings

11. *beginnings of your months.* Or, "your new moons" (AJ). In pre-Exilic times, the New Moon was celebrated as a minor Festival; see I Sam. xx, 5; II Kings, iv, 23.

15. *a sin offering.* Offered on all the Feasts (except the Sabbath) as an expiatory sacrifice to atone for any sin of levitical uncleanness committed unwittingly in connection with the Sanctuary or its sacred vessels (Mishna).

16. *the* Lord's *passover.* Better, *a passover unto the* Lord.

16–25. Passover Offerings

18. *an holy convocation.* A meeting summoned for public worship at the Sanctuary; see Lev. xxiii, 2.

no servile work. No occupation that requires labour, such

and one ram, and seven he-lambs of the first year: they shall be unto you without blemish: 20. and their meal offering, fine flour mingled with oil: three tenth parts shall ye offer for a bullock, and two tenth parts for the ram; 21. a several tenth part shalt thou offer for every lamb of the seven lambs; 22. and one he-goat for a sin offering, to make atonement for you. 23. Ye shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. 24. After this manner ye shall offer daily, for seven days, the bread of the offering made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and the drink offering thereof. 25. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26. Also in the days of the firstfruits, when ye offer a new meal offering unto the LORD in your feast of weeks, ye shall have an holy convocation; ye shall do no servile work: 27. but ye shall offer a burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven he-lambs of the first year; 28. and their meal offering, fine flour mingled with oil, three tenth parts for each bullock, two tenth parts for the one ram, 29. a several tenth part for every lamb of the seven lambs; 30. one he-goat, to make atonement for you. 31. Beside the continual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings.

שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ
כ לָכֶם: וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים
21 לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאַיִל תַּעֲשׂוּ: עִשָּׂרוֹן עִשָּׂרוֹן תַּעֲשֶׂה
22 לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: וּשְׂעִיר חַטָּאת אֶחָד
23 לְכַפֵּר עֲלֵיכֶם: מִלְבַד עֹלַת הַבֹּקֶר אֲשֶׁר לְעֹלַת הַתָּמִיד
24 תַּעֲשׂוּ אֶת־אֵלֶּה: כָּאֵלֶּה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם
אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה עַל־עוֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ:
כה וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה
26 לֹא תַעֲשׂוּ: ס וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה
חֲדָשָׁה לַיהוָה בְּשָׁבֻעֹתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־
27 מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ
לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי
28 שָׁנָה: וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר
29 הָאֶחָד שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד: עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ
ל הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם:
31 מִלְבַד עֹלַת הַתָּמִיד וּמִנְחָתוֹ תַּעֲשׂוּ תְּמִימִם יִהְיוּ לָכֶם
וְנִסְכֵּיהֶם: פ

26–31. Offerings for the Feast of Weeks

26. *in the day of the firstfruits.* The Feast of Weeks, or Pentecost. In Exod. xxxiv, 22, it is called more fully, "the feast of weeks, even of the firstfruits of wheat harvest."

a new meal offering. See Lev. xxiii, 15–20. In Palestine, the grain harvest began with the harvesting of the barley during the Passover, and ended with the harvesting of the wheat at Pentecost. It was the firstfruits of this wheat that had to be brought as an offering on Pentecost.

CHAPTER XXIX

29 1. And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing of trumpets unto you. 2. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, seven he-lambs of the first year without blemish: 3. and their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the ram, 4. and one tenth part for every lamb of the seven lambs: 5. and one he-goat for a sin offering, to make atonement for you: 6. beside the burnt offering of the new moon, and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according unto their ordinance, for a sweet savour, an offering made by fire unto the LORD.

7. And on the tenth day of this seventh month ye shall have an holy convocation; and ye shall afflict your souls; ye shall do no manner of work: 8. but ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish: 9. and their meal offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram, 10. a several tenth part for every lamb of the seven lambs: 11. one he-goat for a sin offering; beside the sin offering of

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כט ו וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
2 וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה פַּר בֶּן־בָּקָר אֶחָד אַיִל
3 אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם סֹלֶת
בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים לָאָיִל:
4 ה וְעִשָּׂרוֹן אֶחָד לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים: וּשְׂעִיר
6 עִזִּים אֶחָד חַטָּאת לְכַפֵּר עֲלֵיכֶם: מִלְבַד עֹלַת הַחֹדֶשׁ
וּמִנְחָתָהּ וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם כְּמִשְׁפָּטָם לְרֵיחַ
7 נִיחֹחַ אִשֶּׁה לַיהוָה: ס וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־
8 מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה רֵיחַ נִיחֹחַ
פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה
9 תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה
י עֶשְׂרֹנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים לָאַיִל הָאֶחָד: עִשָּׂרוֹן עִשָּׂרוֹן
11 לַכֶּבֶשׂ הָאֶחָד לִשְׁבְעַת הַכְּבָשִׂים: שְׂעִיר־עִזִּים אֶחָד חַטָּאת

XXIX, 1–11. New Year and Day of Atonement Offerings

7 *ye shall afflict your souls.* A phrase denoting the self-denial and abstention accompanying a fast. Isaiah LVIII, which has always been taken as referring to the Day of Atonement, designates it repeatedly as a "fast," and emphasises not only its religious but also its social message to the Jewish life. See Lev. XVI, 29, XXIII, 27–29.

no manner of work. See Lev. XXIII, 28.

11. *sin offering of atonement.* A reference to the goat of the sin-offering on the Day of Atonement; Lev. XVI, 15–17.

atonement, and the continual burnt offering, and the meal offering thereof, and their drink offerings.*vii

12. And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: 13. and ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish: 14. and their meal offering, fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each ram of the two rams, 15. and a several tenth part for every lamb of the fourteen lambs: 16. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

17. And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish: 18. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 19. and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and their drink offerings.

as a Messianic Festival, bringing all the children of men together as brothers under the *sukkah* - roof of one Heavenly Father.

שביעי מִלְבַּד חַטַּאת הַכִּפֻּרִים וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם׃
12 ס וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ
יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְחַגֹּתֶם חַג לַיהוָה
13 שִׁבְעַת יָמִים׃ וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים
בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה
14 אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ׃ וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן
שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד לִשְׁלֹשָׁה עָשָׂר פָּרִים שְׁנֵי
מו עֶשְׂרֹנִים לָאַיִל הָאֶחָד לִשְׁנֵי הָאֵילִם׃ וְעִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ
16 הָאֶחָד לְאַרְבָּעָה עָשָׂר כְּבָשִׂים׃ וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת
17 מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַשֵּׁנִי
פָּרִים בְּנֵי־בָקָר שְׁנֵים עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי
18 שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים
19 לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר־עִזִּים אֶחָד
כ חַטָּאת מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם׃ ס וּבַיּוֹם

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15. v. נקד על ו בחרא

12–38. Offerings for the Feast of Tabernacles

The sacrifices on this Festival were more numerous than on any other of the Feasts. As it was the Feast of Ingathering, marking the close of the labours of the year in field and vineyard, threshing-floor and winepress, the joys associated with it found expression in a profusion of offerings to God, the bounteous Giver of the harvest.

The number of bullocks, diminishing on each of the seven days by one, totalled seventy altogether. In the Rabbinic view, these seventy bullocks corresponded to the seventy nations of the world, and were intended as an atonement for all mankind. Tabernacles was thus early conceived

after the ordinance: 22. and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

23. And on the fourth day ten bullocks, two rams, fourteen he-lambs of the first year without blemish: 24. their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 25. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

26. And on the fifth day nine bullocks, two rams, fourteen he-lambs of the first year without blemish: 27. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 28. and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

29. And on the sixth day eight bullocks, two rams, fourteen he-lambs of the first year without blemish: 30. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 31. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offerings thereof.

32. And on the seventh day seven bullocks, two rams, fourteen he-lambs of the first year without

הַשְּׁלִישִׁי פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנֵים כְּבָשִׂים בְּנֵי־שָׁנָה
21 אַרְבָּעָה עָשָׂר תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם
22 וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד
23 מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם
הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנֵים כְּבָשִׂים בְּנֵי־שָׁנָה
24 אַרְבָּעָה עָשָׂר תְּמִימִם׃ מִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם
כה וְלַכְּבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר־עִזִּים אֶחָד חַטָּאת
26 מִלְּבַד עֹלַת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַחֲמִישִׁי
פָּרִים תִּשְׁעָה אֵילִם שְׁנֵים כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה
27 עָשָׂר תְּמִימִם׃ וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים
28 בְּמִסְפָּרָם כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת
29 הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שִׁבְעָה
אֵילִם שְׁנֵים כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃
ל וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם
31 כַּמִּשְׁפָּט׃ וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד
32 מִנְחָתָהּ וְנִסְכָּהּ׃ ס וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה
אֵילִם שְׁנֵים כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם׃

20. And on the third day eleven bullocks, two rams, fourteen he-lambs of the first year without blemish; 21. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number,

35. On the eighth day ye shall have a solemn assembly: ye shall do no servile work: 36. but ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven he-lambs of the first year without blemish: 37. their meal offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the ordinance: 38. and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

39. These ye shall offer unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings.

CHAPTER XXX

30 1. °And Moses told the children of Israel according to all that the LORD commanded Moses.

°*In English Bibles, this is Chapter XXIX, 40*

For the Lesson from the Prophets, I Kings XVIII, 46–XIX, 21 *see* The Haftorahs, p. 484
For the Blessings before and after the Haftorah, see p. 368

33 וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לָאֵילִם וְלַכְּבָשִׂים בְּמִסְפָּרָם
34 כְּמִשְׁפָּטָם: וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת הַתָּמִיד
מפטיר לה מִנְחָתָהּ וְנִסְכָּהּ: ס בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם
36 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה
רֵיחַ נִיחֹחַ לַיהוָה פַּר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה
37 שִׁבְעָה תְמִימִם: מִנְחָתָם וְנִסְכֵּיהֶם לַפָּר לָאַיִל וְלַכְּבָשִׂים
38 בְּמִסְפָּרָם כַּמִּשְׁפָּט: וּשְׂעִיר חַטָּאת אֶחָד מִלְּבַד עֹלַת
39 הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ: אֵלֶּה תַּעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם
לְבַד מִנִּדְרֵיכֶם וְנִדְבֹתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם
וּלְנִסְכֵּיכֶם וּלְשַׁלְמֵיכֶם:

Cap. XXX. ל

ל א וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכָל אֲשֶׁר־צִוָּה יְהוָה אֶת־
מֹשֶׁה:

כט .v 33. חסר יוד

35. *on the eighth day.* See on Lev. xxiii, 36.

blemish: 33. and their meal offering and their drink offerings for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance: 34. and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.*m

IX. MATTOS

30 °2. And Moses spake unto the heads of the tribes of the children of Israel, saying, This is the thing which the LORD hath commanded. 3. When a man voweth a vow unto the LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. 4. Also when a woman voweth a vow unto the LORD, and bindeth herself by a bond, being in her father's house, in her youth; 5. and her father heareth her vow, and her bond wherewith she hath

°*In English Bibles, this is v.* 1

break his word. lit. "profane his word." The violation of a vow or "bond" is at once an offence before God, and an act of profanation of man's personality.

according to all that proceedeth out of his mouth. There is a tendency in human nature to forget in health and security the vows that were made in sickness and danger; but the rule remains, Whatever a man has promised unto God, that he must fulfil.

4-6. VOWS OF A YOUNG UNMARRIED WOMAN

After laying down the general principle, Scripture proceeds to qualify it in three special cases of vows made by women under authority; viz. *a*) women before marriage; *b*) married women; *c*) women after marriage, *i.e.* widows and divorced women.

4. *in her youth.* A young unmarried woman still under her father's guardianship; *i.e.* till the age of adolescence.

פ פ פ מב 42

ל 2 וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה
3 הַדָּבָר אֲשֶׁר צִוָּה יְהוָה׃ אִישׁ כִּי־יִדֹּר נֶדֶר לַיהוָה אוֹ
הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־
4 הַיֹּצֵא מִפִּיו יַעֲשֶׂה׃ וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַיהוָה וְאָסְרָה
ה אֹסֶר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ׃ וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ
וֶאֱסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ

IX. MATTOS

(Chapters XXX, 2—XXXII)

Chapter XXX. Concerning Vows

This chapter emphasises the solemnity and binding character of religious vows, and in what circumstances vows of women can be annulled by the father or husband.

2-3. Sacredness of Vows

3. *voweth a vow.* Heb. *neder ;* denotes a solemn promise to consecrate something to God, or do something in His service or His honour. A vow was usually made in a time of distress, and its motive was the desire to secure Divine help; cf. Gen. xxviii, 20-22. Or it might be an expression of gratitude for Divine aid received. " The manifest emotion with which many a singer in the Psalter records his gratitude to God as he pays his vows, shows that they must often have represented a warm and genuine religious experience " (McFadyen).

a bond. Heb. *issar.* In contrast to *neder*, this may be called a negative vow : a self-imposed pledge to abstain from doing or enjoying something that is perfectly allowable.

bound her soul, and her father holdeth his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. 6. But if her father disallow her in the day that he heareth; none of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. 7. And if she be married to a husband, while her vows are upon her, or the rash utterance of her lips, wherewith she hath bound her soul; 8. and her husband hear it, and hold his peace at her in the day that he heareth it: then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand. 9. But if her husband disallow her in the day that he heareth it; then he shall make void her vow which is upon her, and the rash utterance of her lips, wherewith she hath bound her soul: and the LORD shall forgive her. 10. But the vow of a widow, or of her that is divorced, even every thing wherewith she hath bound her soul, shall stand against her. 11. And if she vowed in her husband's house, or bound her soul by a bond with an oath, 12. and her husband heard it, and held his peace at

women are fully binding. They fall under the general principle in *v.* 3.

11. *in her husband's house.* This is a sub-section of the second of the aforementioned cases; viz., the vow of a married woman. In this instance, the husband has the same authority to allow or disallow the vow, as the father had in regard to his young adolescent daughter.

6 כָּל־נִדְרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם: וְאִם־
הֵנִיא אָבִיהָ אֹתָהּ בְּיוֹם שָׁמְעוֹ כָּל־נְדָרֶיהָ וֶאֱסָרֶיהָ אֲשֶׁר־
אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם וַיהוָה יִסְלַח־לָהּ כִּי־הֵנִיא אָבִיהָ
7 אֹתָהּ: וְאִם־הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא
8 שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ: וְשָׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ
וְהֶחֱרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וֶאֱסָרֶהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ
9 יָקוּמוּ: וְאִם בְּיוֹם שְׁמֹעַ אִישָׁהּ יָנִיא אוֹתָהּ וְהֵפֵר אֶת־נִדְרָהּ
אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ
י יַיהוָה יִסְלַח־לָהּ: וְנֶדֶר אַלְמָנָה וּגְרוּשָׁה כֹּל אֲשֶׁר־אָסְרָה
11 עַל־נַפְשָׁהּ יָקוּם עָלֶיהָ: וְאִם־בֵּית אִישָׁהּ נָדָרָה אוֹ־אָסְרָה
12 אִסָּר עַל־נַפְשָׁהּ בִּשְׁבֻעָה: וְשָׁמַע אִישָׁהּ וְהֶחֱרִשׁ לָהּ לֹא

5. *holdeth his peace.* The father's silence amounts to a ratification of the vow.

6. *disallow her.* If the father verbally disapproves of her vow on the day he hears of it, such disapproval amounts to a veto and the vow becomes annulled; see on *v.* 13.

7-9. Case of a Married Woman who made the Vow whilst Single

7. *while her vows are upon her.* This is the second of the three afore-mentioned cases; viz., the vow of a woman who marries whilst under a vow made by her before marriage, whether during the stage of adolescence and with the requisite approval of the father, or when she was a full-grown woman and outside the range of her father's veto.

8. *and hold his peace.* As in *v.* 5.

9. *disallow her.* By verbal disapproval, as in *v.* 6.

10–16. Vows of a Widow and Divorced Woman

10. *widow, or . . . divorced.* Not being under the tutelage of either husband or father, the vows of such

her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand. 13. But if her husband made them null and void in the day that he heard them; then whatsoever proceed out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. 14. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. 15. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he hath established them, because he held his peace at her in the day that he heard them. 16. But if he shall make them null and void after that he hath heard them; then he shall bear her iniquity. 17. These are the statutes, which the LORD commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.*ii

not vow, than that thou shouldest vow and not pay" (Eccl. v, 2, 5). The post-Biblical teachers, whether in Alexandria, Palestine or Babylon, shared this attitude towards vows. Philo declares, "The word of the good man should be his oath, firm and unchangeable, founded steadfastly on truth. Therefore vows and oaths should be superfluous. Some men make vows out of wicked hatred of their fellow men; swearing, for example, that they will not admit this or that man to sit at the same table with them, or to come under the same roof. Such men should seek to propitiate the

הֵנִיא אֹתָהּ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אִסָּר אֲשֶׁר־אָסְרָה עַל־
נַפְשָׁהּ יָקוּם׃ וְאִם־הָפֵר יָפֵר אֹתָם ו אִישָׁהּ בְּיוֹם שָׁמְעוֹ 13
כָּל־מוֹצָא שִׂפְתֵי נִדְרֶיהָ וּלְאִסַּר נַפְשָׁהּ לֹא יָקוּם אִישָׁהּ
הֲפָרָם וַיהוָה יִסְלַח־לָהּ׃ כָּל־נֶדֶר וְכָל־שְׁבֻעַת אִסָּר לְעַנֹּת 14
טו נֶפֶשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ יְפֵרֶנּוּ׃ וְאִם־הַחֲרֵשׁ יַחֲרִישׁ לָהּ
אִישָׁהּ מִיּוֹם אֶל־יוֹם וְהֵקִים אֶת־כָּל־נִדְרֶיהָ אוֹ אֶת־כָּל־
אֲסָרֶיהָ אֲשֶׁר עָלֶיהָ הֵקִים אֹתָם כִּי־הֶחֱרִשׁ לָהּ בְּיוֹם שָׁמְעוֹ׃
וְאִם־הָפֵר יָפֵר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנָשָׂא אֶת־עֲוֹנָהּ׃ אֵלֶּה 16 17
הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין
אָב לְבִתּוֹ בִּנְעֻרֶיהָ בֵּית אָבִיהָ׃ שני

13. *shall forgive her.* As it was no fault of hers, if the husband or father cancelled her vow.

14. *to afflict the soul.* By fasting or any kind of abstinence.

16. *he shall bear her iniquity.* If the husband tacitly consented to the vow in the first instance, and afterwards forbade her to fulfil it, then the guilt rests upon him.

VOWS AND VOWING IN THE LIGHT OF JUDAISM

The Rabbis fully endorsed the Biblical demand for man uncompromisingly to honour his word, whether accompanied by a vow or not. Their position on this matter is absolutely clear: "Let thy yea be yea, and thy nay be nay. He who changes his word commits as heavy a sin as he who worships idols; and he who utters an untruth, is excluded from the Divine Presence"

A vow to be valid must be uttered aloud; it must be made voluntarily, without any compulsion from without, and the person making it must be fully conscious of its scope and implications. A man may impose a restriction upon himself by vow; he cannot so restrict others. Vows whose fulfilment is rendered impossible by *force majeure* are void.

Scripture discourages vowing. "If thou shalt forbear to vow, it shall be no sin in thee" (Deut. xxiii, 22): "Be not rash with thy mouth . . . Better is it that thou shouldest

impracticable vows from the guilt of breaking them, and of preventing the hardship and injustice which their fulfilment will entail upon others (Z. Frankel, Schechter).

Kol Nidré

The formula for the annulment of vows that ushers in the Service on the Eve of the Day of Atonement refers to such vows which we may have voluntarily promised to the Almighty, and had not been kept, or the fulfilment of which might prove to be beyond our ability to carry out. "But it does not in the least possible degree affect the promises or obligations entered into between man and man, as the latter can only be dissolved by the mutual consent of the parties, nor can it absolve any man from an official oath" (Editor's note, Sephardi Eve of Atonement Prayer Book).

The Kol Nidré has had a curious history. "The awe and solemnity with which it is pronounced, the beauty and pathos of the threefold chant, the scattered millions of Israel gathered in every synagogue in the world, are sure signs that the words of the prayer, written like an old inscription, are full of meaning; beneath them lurks the thought that is God-inspired, a conception of the sanctity of Truth" (Editor's note, Ashkenazi Eve of Atonement Prayer Book, in "The Service of the Synagogue"). And yet its introduction was opposed by some Geonim over a thousand years ago: it was recast, though not improved, by a noted rabbi in the 11th century; and has been a welcome weapon in the hands of anti-Semites, who, in defiance of all truth and justice, have used it to prove to their hate-blinded followers that "the word of a Jew cannot be trusted." The pioneers of Reform Judaism abolished it a century ago: and every now and then voices are raised in Orthodox communities that, in view of the misunderstandings to which it has given rise, the time has come for its official removal from the Festival Prayer Book. I append the reply I sent to an Overseas Congregation which recently submitted this suggestion to me.

> "Proposed alterations in the Liturgy, even of its non-essential portions, call for the greatest care and consideration. The question of altering the Kol Nidré prayer especially bristles with difficulties. Chief among them is this: the prayer as it stands has for centuries been a weapon of malicious attack by enemies of Israel. If, in consequence, the prayer is abolished, we are held as pleading guilty to their charges, and by our action

mercy of God, so that they may find some cure for the diseases of their souls." The Rabbis were equally zealous in their attempt to dissuade men from vowing. "Do not form a habit of making vows," was an ancient Tannaite teaching; while Samuel, the great teacher in Babylon, roundly declared, "He who makes a vow, even though he fulfil it, is called a *rosho*, a wicked man." In the time of the Mishna, the habit of taking vows was considered a sign of bad breeding, and affected the honour of the vower's parents, just as swearing would nowadays point to a man's low origin. One exception was admitted. The making of vows was tolerated, when it was done in order to rid oneself of bad habits, or in order to encourage oneself to do good; but—says the Shulchan Aruch—even in such cases one should strive for the desired end without the aid of vows. "Even vows for charitable purposes are not desirable; if one has the money, let him give it straightway without a vow; and if not, let him defer his vow until he have it."

The fact must however be recorded that the mass of the people did not rise to these moral heights, and the popular Oriental passion for vow-making continued unabated. And just because the Rabbis assigned such sacredness to the spoken word, they were faced with a grave problem. For altogether aside from imbecile and rash minds, men in time of danger or under momentary impulse would make vows which they could not fulfil. These self-imposed obligations or abstentions might clash with man's domestic duties, or interfere with his proper relations to his neighbours. In such cases, the Rabbis would consider it their duty to afford a man the facility, under certain definite conditions and restrictions, of *annulling* his thoughtless or impossible vows. Such annulment could never be effected by himself, but only by a Beth Din of three learned men in the Law, after they had carefully investigated the nature and bearing of the vow, and had become convinced that its purpose was not, on the one hand, self-improvement; nor did it, on the other, infringe upon the rights of others. For not all vows or oaths could be absolved. A vow or oath that was made to another person, even be that person a child or a heathen, could not be annulled except in the presence of that person and with his consent; while *an oath which a man had taken in a court of justice, could not be absolved by any other authority in the world.* Far from being animated by a loose regard for morality, the annulment of vows ordained by the Rabbis has an ethical intent, that of saving persons who have made virtually

Chapter XXXI

31 1. And the LORD spake unto Moses, saying,
2. Avenge the children of Israel of the Midianites:
afterward shalt thou be gathered unto thy people.
3. And Moses spake unto the people, saying, Arm
ye men from among you for the war, that they
may go against Midian, to execute the LORD's
vengeance on Midian. 4. Of every tribe a thou-
sand, throughout all the tribes of Israel, shall ye
send to the war. 5. So there were delivered,

Chapter XXXI

The War against the Midianites

In xxv, 16-18, Moses is bidden to smite the Midianites because they had enticed the Israelites to the licentious and idolatrous worship of Baal-Peor. In the present chapter, he is ordered to carry out the command forthwith; and we are given full details of the campaign.

The war against the Midianites presents peculiar difficulties. We are no longer acquainted with the circumstances that justified the ruthlessness with which it was waged, and therefore we cannot satisfactorily meet the various objections that have been raised in that connection. "Perhaps the recollection of what took place after the Indian Mutiny, when Great Britain was in the same temper, may throw light on this question. The soldiers then, bent on punishing the cruelty and lust of the rebels, partly in patriotism, partly in revenge, set mercy altogether aside" (Expositor's Bible). The Midianites affected were only the clans that lived in the neighbourhood of Moab. This accounts for the persistence of Midianites in later periods of Israelite history.

3. *execute the* LORD'S *vengeance.* The preceding *v.* refers to Israel's vengeance on Midian; this *v.* speaks of God's vengeance on Midian. Both mean the same thing. The cause of Israel is the cause of God. "Vengeance" is here used in the broad sense of retributory punishment.

Cap. XXXI. לא

לא 2 א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 2 נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל
3 מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֵף אֶל־עַמֶּיךָ: וַיְדַבֵּר מֹשֶׁה אֶל־
הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־
4 מִדְיָן לָתֵת נִקְמַת־יְהוָה בְּמִדְיָן: אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה

seem to justify these charges. Historic Judaism has, therefore, ever braved these misrepresentations. Conscious of the sacredness and inviolability which attaches to an oath in Jewish Law and life, it indignantly repudiates the construction its maligners place upon this Prayer, and proclaims that the dispensation from vows in it refers only to those in which no other persons or interests are involved; and that no private or public vow, promise or oath which concerns another person, is implied in the Kol Nidré."

"One further consideration. Recent historical studies have shown the Kol Nidré to be an unique memorial of Jewish suffering and repentance. It arose in Spain, as a result of the Jewish persecutions by the West Goths, in the seventh century. Entire Jewish communities were then doomed to torture and the stake, unless they forswore their Faith, and by the most fearful oaths and abjurations bound themselves nevermore to practise any Jewish observances. In this way, even when better times came and the fury of the oppressor abated, the unfortunate members of those communities felt themselves perjured before God and man if they returned to their Holy Faith, or kept even the most sacred of its Festivals.. It was to ease the conscience of these crushed and distracted men and women, that the Kol Nidré was formulated. In view of this origin of the prayer—which has only recently become known and which alone explains all its anomalies—various congregations on the Continent that had formerly abolished the Kol Nidré have reintroduced it, realising that the awakening of historic memories, and the forging of links with the past, are vital factors in Jewish traditional life and worship."

out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. 6. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the vessels of the sanctuary and the trumpets for the alarm in his hand. 7. And they warred against Midian, as the LORD commanded Moses; and they slew every male. 8. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Midian: Balaam also the son of Beor they slew with the sword. 9. And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey. 10. And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire. 11. And they took all the spoil, and all the prey, both of man and of beast. 12. And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.*iii(**ii)

13. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to

with the sword. The Rabbis say that he was slain after a trial by a Beth Din (Sifri).

10. *their encampments.* Or, "their royal palaces" (Ibn Ezra).

11. *prey.* Booty in livestock; *spoil*, in goods.

ה לְכָל מַטּוֹת יִשְׂרָאֵל תִּשְׁלַח לַצָּבָא: וַיִּמָּסְרוּ מֵאַלְפֵי
6 יִשְׂרָאֵל אֶלֶף לַמַּטֶּה שְׁנֵים עָשָׂר אֶלֶף חֲלוּצֵי צָבָא: וַיִּשְׁלַח
אֹתָם מֹשֶׁה אֶלֶף לַמַּטֶּה לַצָּבָא אֹתָם וְאֶת פִּינְחָס בֶּן
אֶלְעָזָר הַכֹּהֵן לַצָּבָא וּכְלֵי הַקֹּדֶשׁ וַחֲצֹצְרוֹת הַתְּרוּעָה
7 בְּיָדוֹ: וַיִּצְבְּאוּ עַל מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה
8 וַיַּהַרְגוּ כָּל זָכָר: וְאֶת מַלְכֵי מִדְיָן הָרְגוּ עַל חַלְלֵיהֶם אֶת
אֱוִי וְאֶת רֶקֶם וְאֶת צוּר וְאֶת חוּר וְאֶת רֶבַע חֲמֵשֶׁת מַלְכֵי
9 מִדְיָן וְאֶת בִּלְעָם בֶּן בְּעוֹר הָרְגוּ בֶּחָרֶב: וַיִּשְׁבּוּ בְּנֵי
יִשְׂרָאֵל אֶת נְשֵׁי מִדְיָן וְאֶת טַפָּם וְאֶת כָּל בְּהֶמְתָּם וְאֶת
י כָּל מִקְנֵהֶם וְאֶת כָּל חֵילָם בָּזָזוּ: וְאֵת כָּל עָרֵיהֶם
11 בְּמוֹשְׁבֹתָם וְאֵת כָּל טִירֹתָם שָׂרְפוּ בָאֵשׁ: וַיִּקְחוּ אֶת כָּל
12 הַשָּׁלָל וְאֶת כָּל הַמַּלְקוֹחַ בָּאָדָם וּבַבְּהֵמָה: וַיָּבִאוּ אֶל
מֹשֶׁה וְאֶל אֶלְעָזָר הַכֹּהֵן וְאֶל עֲדַת בְּנֵי יִשְׂרָאֵל אֶת הַשִּׁבְיָ
וְאֶת הַמַּלְקוֹחַ וְאֶת הַשָּׁלָל אֶל הַמַּחֲנֶה אֶל עַרְבֹת מוֹאָב
שלישי (שני כשהן מחוב׳) 13 אֲשֶׁר עַל יַרְדֵּן יְרֵחוֹ: ס וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן

5-18. The Expedition

5. *delivered.* *i.e.* placed at the disposal of Moses by the leaders of each tribe.

6. *Phinehas the son of Eleazar the priest.* Phinehas, says Rashi, was especially qualified for this task by the part he played in the Zimri incident (xxv, 14, 15). His role was that of the priest referred to in Deut. xx, 2, whose duty it was to go before the Israelites in battle.

the vessels of the sanctuary. Better, *the holy vessels.* The Ark and its contents often accompanied the Israelites on their military expeditions; I Sam. iv, 3f.

in his hand. *i.e.* at his disposal.

7. *every male.* Every adult male.

8. *Balaam.* On his way to his home in Mesopotamia, he must have remained for some time with the Midianites and been their adviser in the matter of Baal-Peor.

meet them without the camp. 14. And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, which came from the service of the war. 15. And Moses said unto them, Have ye saved all the women alive? 16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and so the plague was among the congregation of the LORD. 17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. 18. But all the women children, that have not known man by lying with him, keep alive for yourselves. 19. And encamp ye without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify yourselves on the third day and on the seventh day, ye and your captives. 20. And as to every garment, and all that is made of skin, and all work of goats' hair, and all things made of wood, ye shall purify yourselves. 21. And Eleazar the priest said unto the men of war which went to the battle, This is the statute of the law which the LORD hath commanded Moses: 22. howbeit the gold, and the silver, the brass, the iron, the tin, and the lead, 23. every thing that may abide the fire, ye shall make to go through the fire,

23. *everything that may abide the fire.* A distinction is made between the objects which could stand purification by fire and those which could not. The Talmud understands

14 וְכָל־נְשֵׁיכֶם הֶעֱדָה לִקְרָאתָם אֶל־מִחוּץ לַמַּחֲנֶה: וַיִּקְצֹף
מֹשֶׁה עַל פְּקוּדֵי הֶחָיִל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים
מו מִצְבָא הַמִּלְחָמָה: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחִיִּיתֶם כָּל־
16 נְקֵבָה: הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם לִמְסָר־
מָעַל בַּיהוָה עַל־דִּבְר־פְּעוֹר וַתְּהִי הַמַּגֵּפָה בַּעֲדַת יְהוָה:
17 וְעַתָּה הִרְגוּ כָל־זָכָר בַּטָּף וְכָל־אִשָּׁה יֹדַעַת אִישׁ לְמִשְׁכַּב
18 זָכָר הָרֹגוּ: וְכָל הַטַּף בַּנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר
19 הַחֲיוּ לָכֶם: וְאַתֶּם חֲנוּ מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כֹּל
הֹרֵג נָפֶשׁ וְכָל ו נֹגֵעַ בֶּחָלָל תִּתְחַטְּאוּ בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם
ב הַשְּׁבִיעִי אַתֶּם וּשְׁבִיכֶם: וְכָל־בֶּגֶד וְכָל־כְּלִי־עוֹר וְכָל־
21 מַעֲשֵׂה עִזִּים וְכָל־כְּלִי־עֵץ תִּתְחַטָּאוּ: ס וַיֹּאמֶר אֶלְעָזָר
הַכֹּהֵן אֶל־אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת הַתּוֹרָה
22 אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: אַךְ אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף
23 אֶת־הַנְּחֹשֶׁת אֶת־הַבַּרְזֶל אֶת־הַבְּדִיל וְאֶת־הָעֹפָרֶת: כָּל
דָּבָר אֲשֶׁר־יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהֵר אַךְ בְּמֵי נִדָּה

16. *trespass.* Or, "perfidy" (Benisch).

18. *for yourselves.* To employ them as domestic servants.

19-24. Purification of the Warriors

19. *without the camp seven days.* An enforcement of the law of seven days' defilement and segregation as laid down in xix, 11.

purify yourselves. A reference to the law in xix, 12.

and your captives. In order to prevent the spread of their contamination by the Israelites' contact with their garments.

20. *as to every garment.* Everything that had come in contact with a corpse required purifying.

21. *the statute of the law.* Contained in xix. Eleazar now proceeds to enlarge this "statute" of the law in order to meet the present circumstances.

and it shall be clean; nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make to go through the water. 24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.*iv

25. And the LORD spake unto Moses, saying, 26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the congregation: 27. and divide the prey into two parts; between the men skilled in war, that went out to battle, and all the congregation: 28. and levy a tribute unto the LORD of the men of war that went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the flocks: 29. take it of their half, and give it unto Eleazar the priest, for the LORD's heave offering. 30. And of the children of Israel's half, thou shalt take one drawn out of every fifty, of the persons, of the beeves, of the asses, and of the flocks, even of all the cattle, and give them unto the Levites, which keep the charge of the tabernacle of the LORD. 31. And Moses and Eleazar the priest did as the LORD commanded Moses. 32. Now the prey, over and above the booty which the men of war took, was six hundred thousand and seventy thousand and five thousand sheep, 33. and threescore and

of the priests; whilst one-fiftieth of the congregation's share was to go to the support of the Levites.

24 יִתְחַטָּא וְכֹל אֲשֶׁר לֹא־יָבֹא בָּאֵשׁ תַּעֲבִירוּ בַּמָּיִם׃ וְכִבַּסְתֶּם
רביעי בִּגְדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וּטְהַרְתֶּם וְאַחַר תָּבֹאוּ אֶל־הַמַּחֲנֶה׃
כה 26 ס וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ שָׂא אֶת רֹאשׁ מַלְקוֹחַ
הַשְּׁבִי בָּאָדָם וּבַבְּהֵמָה אַתָּה וְאֶלְעָזָר הַכֹּהֵן וְרָאשֵׁי אֲבוֹת
27 הָעֵדָה׃ וְחָצִיתָ אֶת־הַמַּלְקוֹחַ בֵּין תֹּפְשֵׂי הַמִּלְחָמָה
28 הַיֹּצְאִים לַצָּבָא וּבֵין כָּל־הָעֵדָה׃ וַהֲרַמְתָּ מֶכֶס לַיהוָה
מֵאֵת אַנְשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא אֶחָד נֶפֶשׁ מֵחֲמֵשׁ
הַמֵּאוֹת מִן־הָאָדָם וּמִן־הַבָּקָר וּמִן־הַחֲמֹרִים וּמִן־הַצֹּאן׃
29 מִמַּחֲצִיתָם תִּקָּחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה׃
ל ומִמַּחֲצִת בְּנֵי־יִשְׂרָאֵל תִּקַּח ׀ אֶחָד ׀ אֶחָז מִן־הַחֲמִשִּׁים
מִן־הָאָדָם מִן־הַבָּקָר מִן־הַחֲמֹרִים וּמִן־הַצֹּאן מִכָּל־הַבְּהֵמָה
31 וְנָתַתָּה אֹתָם לַלְוִיִּם שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה׃ וַיַּעַשׂ
32 מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ וַיְהִי
הַמַּלְקוֹחַ יֶתֶר הַבַּז אֲשֶׁר בָּזְזוּ עַם הַצָּבָא צֹאן שֵׁשׁ־מֵאוֹת
33 אֶלֶף וְשִׁבְעִים אָלֶף וַחֲמֵשֶׁת אֲלָפִים׃ וּבָקָר שְׁנַיִם וְשִׁבְעִים

these laws to mean that every household utensil which, when employed for preparing food, comes into direct contact with fire, must be cleansed by fire. For others, purification by water is sufficient.

water of separation. See on XIX, 9.

25-34. Apportionment of Spoil

27. *into two parts.* Those who fought and those who remained behind were to receive equal shares, though the combatants numbered only 12,000, and constituted only one-fiftieth of the entire congregation.

28. *a tribute unto the* Lord. From each of the aforegoing portions, a tax was levied for the maintenance of the priests and the Levites.

one soul. *i.e.* one individual, or, "head of cattle." One five-hundredth was to be paid by the soldiers for the benefit

and thirty thousand and seven thousand and five hundred sheep: 37. and the LORD's tribute of the sheep was six hundred and threescore and fifteen. 38. And the beeves were thirty and six thousand; of which the LORD's tribute was threescore and twelve. 39. And the asses were thirty thousand and five hundred; of which the LORD's tribute was threescore and one. 40. And the persons were sixteen thousand; of whom the LORD's tribute was thirty and two persons. 41. And Moses gave the tribute, which was the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses. 42. And of the children of Israel's half, which Moses divided off from the men that warred, (43. now the congregation's half was three hundred thousand and thirty thousand, seven thousand and five hundred sheep, 44. and thirty and six thousand beeves, 45. and thirty thousand and five hundred asses, 46. and sixteen thousand persons;) 47. even of the children of Israel's half, Moses took one drawn out of every fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. 48. And the officers which were over the thousands of the host, the captains of thousands, and the captains of hundreds, came near unto Moses: 49. and they

33. *beeves.* Old English plural of "beef"; used for live animals.

34 אֶלֶף: וַחֲמֹרִים אֶחָד וְשִׁשִּׁים אָלֶף: וְנֶפֶשׁ אָדָם מִן־הַנָּשִׁים
לה אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר כָּל־נֶפֶשׁ שְׁנַיִם וּשְׁלֹשִׁים אָלֶף:
36 וַתְּהִי הַמֶּחֱצָה חֵלֶק הַיֹּצְאִים בַּצָּבָא מִסְפַּר הַצֹּאן שְׁלֹשׁ־
מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אָלֶף וְשִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת:
37 וַיְהִי הַמֶּכֶס לַיהוָה מִן־הַצֹּאן שֵׁשׁ מֵאוֹת חָמֵשׁ וְשִׁבְעִים:
38 וְהַבָּקָר שְׁשָׁה וּשְׁלֹשִׁים אָלֶף וּמִכְסָם לַיהוָה שְׁנַיִם וְשִׁבְעִים:
39 וַחֲמֹרִים שְׁלֹשִׁים אָלֶף וַחֲמֵשׁ מֵאוֹת וּמִכְסָם לַיהוָה אֶחָד
ם וְשִׁשִּׁים: וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף וּמִכְסָם לַיהוָה
41 שְׁנַיִם וּשְׁלֹשִׁים נָפֶשׁ: וַיִּתֵּן מֹשֶׁה אֶת־מֶכֶס תְּרוּמַת יְהוָה
42 לְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וּמִמַּחֲצִית
בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצֹּבְאִים:
43 וַתְּהִי מֶחֱצַת הָעֵדָה מִן־הַצֹּאן שְׁלֹשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים
44 אֶלֶף שִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת: וּבָקָר שִׁשָּׁה וּשְׁלֹשִׁים
מה 46 אָלֶף: וַחֲמֹרִים שְׁלֹשִׁים אָלֶף וַחֲמֵשׁ מֵאוֹת: וְנֶפֶשׁ אָדָם
47 שִׁשָּׁה עָשָׂר אָלֶף: וַיִּקַּח מֹשֶׁה מִמַּחֲצַת בְּנֵי־יִשְׂרָאֵל אֶת־
הָאֶחָז אֶחָד מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן
אֹתָם לַלְוִיִּם שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה כַּאֲשֶׁר צִוָּה
48 יְהוָה אֶת־מֹשֶׁה: וַיִּקְרְבוּ אֶל־מֹשֶׁה הַפְקֻדִים אֲשֶׁר לָאַלְפֵי
49 הַצָּבָא שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת: וַיֹּאמְרוּ אֶל־מֹשֶׁה

twelve thousand beeves, 34. and threescore and one thousand asses, 35. and thirty and two thousand persons in all, of the women that had not known man by lying with him. 36. And the half, which was the portion of them that went out to war, was in number three hundred thousand

said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. 50. And we have brought the LORD'S oblation, what every man hath gotten, of jewels of gold, ankle chains, and bracelets, signet-rings, earrings, and necklaces, to make atonement for our souls before the LORD. 51. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. 52. And all the gold of the heave offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (53. For the men of war had taken booty, every man for himself.) 54. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, for a memorial for the children of Israel before the LORD.*vi(**iii)

CHAPTER XXXII

32 1. Now the children of Reuben and the children of Gad had a very great multitude of cattle:

Dead Sea; its breadth, from the Jordan River to the edge of the desert, varies from thirty to eighty miles. It is throughout over 2,000 feet above sea-level, with a temperate climate lifted above the almost tropic heats which surround it to the west and south. It is a land of health and fertility. The middle region—Gilead—bore perfume and medicine for the whole Eastern world. Gilead is covered with forests; and its valleys, by orchards and vineyards. Even more famous was its pasture. "Flocks and pastures have ever been the wealth, the charm, the temptation of Eastern Palestine—a land of opulence and insecurity" (George Adam Smith).

עַבְדֶּיךָ נָשְׂאוּ אֶת־רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר בְּיָדֵנוּ וְלֹא־
נפקד ממנו איש: ונקרב את־קרבן יהוה איש אשר מצא
כְלִי־זָהָב אֶצְעָדָה וְצָמִיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל־
51 נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה: וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב
52 מֵאִתָּם כָּל כְּלִי מַעֲשֶׂה: וַיְהִי ו כָּל־זְהַב הַתְּרוּמָה אֲשֶׁר
הֵרִימוּ לַיהוָה שִׁשָּׁה עָשָׂר אֶלֶף שְׁבַע־מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל
53 מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת: אַנְשֵׁי הַצָּבָא
54 בָּזְזוּ אִישׁ לוֹ: וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת
שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וַיָּבִאוּ אֹתוֹ אֶל־אֹהֶל מוֹעֵד זִכָּרוֹן
לִבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה: ששי (שלישי בשתן מחוב׳)

Cap. XXXII. לב

לב א וּמִקְנֶה ו רַב הָיָה לִבְנֵי רְאוּבֵן וְלִבְנֵי־גָד עָצוּם מְאֹד וַיִּרְאוּ

50. *oblation.* Better, *offering*, of thanksgiving for their victory and safe return home. Ornaments of gold were worn by roving nomads and traders (Gen. xxxvii, 28).

to make atonement for our souls. See Exod. xxx, 15.

54. *into the tent of meeting.* And placed it in the treasury of the Tabernacle; Exod. xxx, 16; Josh. vi, 24.

Chapter XXXII

Tribes Remaining East of the Jordan

The tribes of Reuben, Gad, and the half-tribe of Manasseh desire to settle east of the Jordan. Moses objects to this, as it would discourage the rest of Israel in their undertaking to possess Canaan. They protest their willingness, after having provided shelter for their families and cattle, to accompany the other tribes until Western Palestine is conquered.

Eastern or Transjordanic Palestine is a country 150 miles long from Mt. Hermon on the north to the south end of the

and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; 2. the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, 3. Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, 4. the land which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. 5. And they said, If we have found grace in thy sight, let this land be given unto thy servants for a possession; bring us not over Jordan. 6. And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to the war, and shall ye sit here? 7. And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? 8. Thus did your fathers, when I sent them from Kadesh-barnea to see the land. 9. For when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. 10. And the LORD's anger was kindled in that day, and he sware, saying, 11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: 12. save Caleb the son of Jephunneh the

אֶת־אֶ֖רֶץ יַעְזֵ֑ר וְאֶת־אֶ֣רֶץ גִּלְעָ֔ד וְהִנֵּ֥ה הַמָּק֖וֹם מִקְנֶֽה׃
2 וַיָּבֹ֗אוּ בְּנֵי־גָ֤ד וּבְנֵי֙ רְאוּבֵ֔ן וַיֹּאמְר֥וּ אֶל־מֹשֶׁ֖ה וְאֶל־אֶלְעָזָ֣ר
3 הַכֹּהֵ֑ן וְאֶל־נְשִׂיאֵ֥י הָעֵדָ֖ה לֵאמֹֽר׃ עֲטָר֥וֹת וְדִיבֹ֖ן וְיַעְזֵ֑ר
4 וְנִמְרָ֣ה וְחֶשְׁבּ֔וֹן וְאֶלְעָלֵ֖ה וּשְׂבָ֑ם וּנְבֹ֖ו וּבְעֹֽן׃ הָאָ֗רֶץ אֲשֶׁ֨ר
הִכָּ֧ה יְהוָ֛ה לִפְנֵ֥י עֲדַת־יִשְׂרָאֵ֖ל אֶ֣רֶץ מִקְנֶ֑ה הוּא֙ וַֽעֲבָדֶ֣יךָ
ה מִקְנֶ֔ה׃ ס וַיֹּאמְר֗וּ אִם־מָצָ֤אנוּ חֵן֙ בְּעֵינֶ֔יךָ יִתֵּ֥ן אֶת־
הָאָ֖רֶץ הַזֹּ֣את לַעֲבָדֶ֑יךָ אַל־תַּעֲבִרֵ֖נוּ אֶת־הַיַּרְדֵּֽן׃
6 וַיֹּ֥אמֶר מֹשֶׁ֖ה לִבְנֵי־גָ֣ד וְלִבְנֵ֣י רְאוּבֵ֑ן הַאֲחֵיכֶ֣ם יָבֹ֔אוּ לַמִּלְחָמָ֖ה
7 וְאַתֶּ֥ם תֵּשְׁבוּ־פֹֽה׃ וְלָמָּה֙ תְּנִאֻ֔ון אֶת־לֵ֖ב בְּנֵ֣י יִשְׂרָאֵ֑ל
8 מֵֽעֲבֹ֣ר אֶל־הָאָ֗רֶץ אֲשֶׁר־נָתַ֥ן לָהֶ֖ם יְהוָֽה׃ כֹּ֣ה עָשׂ֣וּ אֲבֹתֵיכֶ֔ם
9 בְּשָׁלְחִ֥י אֹתָ֖ם מִקָּדֵ֣שׁ בַּרְנֵ֑עַ לִרְאֹ֖ות אֶת־הָאָֽרֶץ׃ וַיַּעֲל֗וּ
עַד־נַ֙חַל֙ אֶשְׁכֹּ֔ול וַיִּרְא֖וּ אֶת־הָאָ֑רֶץ וַיְנִיאוּ֙ אֶת־לֵ֣ב בְּנֵ֔י
יִשְׂרָאֵ֖ל לְבִלְתִּי־בֹ֥א אֶל־הָאָ֛רֶץ אֲשֶׁר־נָתַ֥ן לָהֶ֖ם יְהוָֽה׃
11 וַיִּֽחַר־אַ֥ף יְהוָ֛ה בַּיֹּ֥ום הַה֖וּא וַיִּשָּׁבַ֣ע לֵאמֹ֑ר׃ אִם־יִרְא֗וּ
הָאֲנָשִׁ֤ים הָעֹלִים֙ מִמִּצְרַ֔יִם מִבֶּ֥ן עֶשְׂרִ֖ים שָׁנָ֣ה וָמָ֑עְלָה אֶת
הָאֲדָמָ֗ה אֲשֶׁ֤ר נִשְׁבַּ֙עְתִּי֙ לְאַבְרָהָ֣ם לְיִצְחָ֔ק וּלְיַעֲקֹ֖ב כִּ֥י לֹא־
12 מִלְאוּ֙ אַחֲרָ֔י׃ בִּלְתִּ֞י כָּלֵ֤ב בֶּן־יְפֻנֶּה֙ הַקְנִזִּ֔י וִֽיהוֹשֻׁ֖עַ בִּן־נֽוּן

יב .v תיאזן קדי

1. *the land of Jazer.* Referred to in xxi, 32 as having been captured by Moses from the Amorites.

Gilead. Gilead sometimes stands for the whole territory east of the Jordan (*e.g.* in *v.* 29) that was occupied by the Israelites. Sometimes, however, as in *v.* 39f, it denotes only the land north of the river Jabbok, as far as the river Jarmuk.

3. *Dibon.* Some of the cities named in this *v.* are mentioned on the "Moabite Stone."

4. *which the* LORD *smote.* The lands of Sihon and Og.

7. *discourage ye the heart.* Their request, if granted, would

Kenizzite, and Joshua the son of Nun : because they have wholly followed the LORD. 13. And the LORD'S anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. 14. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. 15. For if ye turn away from after him, he will yet again leave them in the wilderness ; and ye shall destroy all this people. 16. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones : 17. but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place : and our little ones shall dwell in the fenced cities because of the inhabitants of the land. 18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. 19. For we will not inherit with them on the other side Jordan, and forward ; because our inheritance is fallen to us on this side Jordan eastward.*vii(**iv) 20. And Moses said unto them, If ye will do this thing ; if ye will arm yourselves to go before the LORD to the war, 21. and every armed man of you will pass over Jordan before the LORD, until he hath driven out his enemies from before him, 22. and the land be subdued before the LORD : then afterward ye shall return, and be guiltless towards the

13 כִּי מִלְּאוּ אַחֲרַי יְהוָה: וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיְנִעֵם
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה עַד־תֹּם כָּל־הַדּוֹר הָעֹשֶׂה הָרָע
14 בְּעֵינֵי יְהוָה: וְהִנֵּה קַמְתֶּם תַּחַת אֲבֹתֵיכֶם תַּרְבּוּת אַנְשִׁים
טו חַטָּאִים לְסִפּוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל: כִּי
תְשׁוּבֻן מֵאַחֲרָיו וְיָסַף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשִׁחַתֶּם לְכָל־
16 הָעָם הַזֶּה: ס וַיִּגְּשׁוּ אֵלָיו וַיֹּאמְרוּ גְּדֵרֹת צֹאן נִבְנֶה
17 לְמִקְנֵנוּ פֹּה וְעָרִים לְטַפֵּנוּ: וַאֲנַחְנוּ נֵחָלֵץ חֻשִׁים לִפְנֵי
בְּנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הֲבִיאֹנָם אֶל־מְקוֹמָם וְיָשַׁב
18 טַפֵּנוּ בְּעָרֵי הַמִּבְצָר מִפְּנֵי יֹשְׁבֵי הָאָרֶץ: לֹא נָשׁוּב אֶל־
19 בָּתֵּינוּ עַד הִתְנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ: כִּי לֹא נִנְחַל
אִתָּם מֵעֵבֶר לַיַּרְדֵּן וָהָלְאָה כִּי בָאָה נַחֲלָתֵנוּ אֵלֵינוּ מֵעֵבֶר
לַיַּרְדֵּן מִזְרָחָה: שביעי פ (רביעי כשהן מחוברין)
כ וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם־תַּעֲשׂוּן אֶת־הַדָּבָר הַזֶּה אִם־
21 תֵּחָלְצוּ לִפְנֵי יְהוָה לַמִּלְחָמָה: וְעָבַר לָכֶם כָּל־חָלוּץ אֶת־
22 הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוֹ אֶת־אֹיְבָיו מִפָּנָיו: וְנִכְבְּשָׁה
הָאָרֶץ לִפְנֵי יְהוָה וְאַחַר תָּשֻׁבוּ וִהְיִיתֶם נְקִיִּם מֵיְהוָה

dishearten the other tribes, as it would reduce the fighting strength of Israel against the Canaanites.

14. *an increase of sinful men.* Or, "a brood of sinful men."

15. *destroy all this people.* The unworthy desires of the two and a half tribes might infect the other tribes, and thus the whole nation would be shut out from entering Canaan and perish.

17. *before the children of Israel.* They will march in the van of the Israelites' army, taking their full share in the hardships and dangers of the campaign.

fenced cities. *i.e.* fortified cities, to protect them from attack by the neighbouring populations whilst we are away on active service.

22. *guiltless towards the* LORD, *and towards Israel.* The idea

LORD, and towards Israel; and this land shall be unto you for a possession before the LORD. 23. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out. 24. Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. 25. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. 26. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: 27. but thy servants will pass over, every man that is armed for war, before the LORD to battle, as my lord saith.

28. So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the children of Israel. 29. And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man that is armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession: 30. but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. 31. And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. 32. We will pass over armed before the LORD into the land of Canaan, and the possession of our

וּמִיִּשְׂרָאֵל תִּהְיֶה הָאָרֶץ הַזֹּאת לָכֶם לַאֲחֻזָּה לִפְנֵי יְהוָה׃
23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם
24 אֲשֶׁר תִּמְצָא אֶתְכֶם׃ בְּנוֹ־לָכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת
כה לְצֹנַאכֶם וְהַיֹּצֵא מִפִּיכֶם תַּעֲשׂוּ׃ וַיֹּאמֶר בְּנֵי־גָד וּבְנֵי
רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ כַּאֲשֶׁר אֲדֹנִי מְצַוֶּה׃
26 טַפֵּנוּ נָשֵׁינוּ מִקְנֵנוּ וְכָל־בְּהֶמְתֵּנוּ יִהְיוּ־שָׁם בְּעָרֵי הַגִּלְעָד׃
27 וַעֲבָדֶיךָ יַעַבְרוּ כָּל־חֲלוּץ צָבָא לִפְנֵי יְהוָה לַמִּלְחָמָה
28 כַּאֲשֶׁר אֲדֹנִי דֹבֵר׃ וַיְצַו לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן
וְאֶת יְהוֹשֻׁעַ בִּן־נוּן וְאֶת־רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל׃
29 וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם־יַעַבְרוּ בְנֵי־גָד וּבְנֵי־רְאוּבֵן אִתְּכֶם
אֶת־הַיַּרְדֵּן כָּל־חָלוּץ לַמִּלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ
ל לִפְנֵיכֶם וּנְתַתֶּם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לַאֲחֻזָּה׃ וְאִם־לֹא
31 יַעַבְרוּ חֲלוּצִים אִתְּכֶם וְנֶאֶחֲזוּ בְּתֹכְכֶם בְּאֶרֶץ כְּנָעַן׃ וַיַּעֲנוּ
בְנֵי־גָד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל
32 עֲבָדֶיךָ כֵּן נַעֲשֶׂה׃ נַחְנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ

סכיזין ויאמרו v. 25.

contained in this phrase became a general moral maxim among the Rabbis. "Man should be clear not only before God but also in the estimation of his fellowmen." It is not enough that a man's conscience is pure. He must strive to make even his outward actions irreproachable and above suspicion. A man should avoid doing things that *appear* wrong, משום מראית עין.

23. *be sure your sin will find you out.* Better, *and know your sin—i.e.* the punishment for your sin, *which will overtake you.* The rendering of the RV that has passed into a proverbial expression in the English language, is based upon an ancient notion that sin, like a curse, has, so to speak, an individual existence. The sinner cannot escape its consequence; it will seek and find him out.

30. *among you in the land of Canaan.* They would then

inheritance shall remain with us beyond Jordan. 33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round about. 34. And the children of Gad built Dibon, and Ataroth, and Aroer; 35. and Atroth-shophan, and Jazer, and Jogbehah; 36. and Beth-nimrah, and Beth-haran: fenced cities, and folds for sheep. 37. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim; 38. and Nebo, and Baal-meon, (their names being changed,) and Sibmah: and gave other names unto the cities which they builded. 39. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites which were therein.*m 40. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. 41. And Jair the son of Manasseh went and took the towns thereof, and called them Havvoth-jair. 42. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

40. *unto Machir.* *i.e.* unto the clans of Machir.
41. *Havvoth-jair.* *i.e.* the towns of Jair. For the meaning of *havva*, see *Genesis*, p. 32.

For the lesson from the Prophets, Jeremiah 1-11, 3, *see* The Haftorahs, p. 444
For the Blessings before and after the Haftorah, see p. 368

33 כְּנָעַן וְאִתָּנוּ אֲחֻזַּת נַחֲלָתֵנוּ מֵעֵבֶר לַיַּרְדֵּן: וַיִּתֵּן לָהֶם | מֹשֶׁה
לִבְנֵי־גָד וְלִבְנֵי רְאוּבֵן וְלַחֲצִי | שֵׁבֶט מְנַשֶּׁה בֶּן־יוֹסֵף אֶת־
מַמְלְכֻת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת־מַמְלֶכֶת עוֹג מֶלֶךְ הַבָּשָׁן
34 הָאָרֶץ לְעָרֶיהָ בִּגְבֻלֹת עָרֵי הָאָרֶץ סָבִיב: וַיִּבְנוּ בְנֵי־גָד
לה אֶת־דִּיבֹן וְאֶת־עֲטָרֹת וְאֶת עֲרֹעֵר: וְאֶת־עַטְרֹת שׁוֹפָן וְאֶת־
36 יַעְזֵר וְיָגְבְּהָה: וְאֶת־בֵּית נִמְרָה וְאֶת־בֵּית הָרָן עָרֵי מִבְצָר
37 וְגִדְרֹת צֹאן: וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֶשְׁבּוֹן וְאֶת־אֶלְעָלֵא
38 וְאֶת קִרְיָתָיִם: וְאֶת־נְבוֹ וְאֶת־בַּעַל מְעוֹן מוּסַבֹּת שֵׁם וְאֶת־
שִׂבְמָה וַיִּקְרְאוּ בִשְׁמֹת אֶת־שְׁמוֹת הֶעָרִים אֲשֶׁר בָּנוּ:
39 וַיֵּלְכוּ בְּנֵי מָכִיר בֶּן־מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדָהּ וַיּוֹרֶשׁ אֶת־
מפטיר מ הָאֱמֹרִי אֲשֶׁר־בָּהּ: וַיִּתֵּן מֹשֶׁה אֶת־הַגִּלְעָד לְמָכִיר בֶּן־
41 מְנַשֶּׁה וַיֵּשֶׁב בָּהּ: וְיָאִיר בֶּן־מְנַשֶּׁה הָלַךְ וַיִּלְכֹּד אֶת־חַוֹּתֵיהֶם
42 וַיִּקְרָא אֹתָן חַוֹּת יָאִיר: וְנֹבַח הָלַךְ וַיִּלְכֹּד אֶת־קְנָת וְאֶת־
בְּנֹתֶיהָ וַיִּקְרָא לָהּ נֹבַח בִּשְׁמוֹ:

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v. 42. ה רפה

be forced to evacuate their possession in Gilead, and fight for territory on the west of Jordan.

33. *half tribe of Manasseh.* The sub-tribes of Manasseh were pure warriors who had taken the most prominent part in the conquest of the Gileadite districts. The word "half" in the phrase "half tribe of Manasseh" is not to be taken in a precise arithmetical sense. It denotes a section. According to XXVI, 29-32 there were eight sub-tribes of Manasseh, six of whom were allotted territory on the west of Jordan.

34. *built Dibon.* *i.e.* rebuilt it; fortified it so as to make it a place of safety for their families; thus also in v. 37.

38. *changed.* As they were names of two heathen deities.

X. MASSEY

Chapter XXXIII

33 1. These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron. 2. And Moses wrote their goings out according to their stages by the commandment of the Lord: and these are their stages according to their goings out. 3. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians, 4. while the Egyptians were burying all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgements. 5. And the children of Israel journeyed from Rameses, and pitched in Succoth. 6. And they journeyed from Succoth,

according to their stages. Better, *stage by stage* (AJ).

3. *with an high hand.* See Exod. xiv, 8.

in the sight of all the Egyptians. The departure was public. There was nothing clandestine or ignominous in the way in which they left the land of their oppressors.

4. *burying.* Israel was joyous and strong, whilst his erstwhile master, Egypt, was bent low and broken.

upon their gods. See Exod. xii, 12 for the meaning of this phrase. The false deities of Egypt were made contemptible in the eyes of their worshippers.

5-15. These verses detail the stages of the journey from Raamses in Egypt to the Wilderness of Sinai. This is related in Exod. xii, 37 and xix, 2. Two stations, Dophkah and Alush are not mentioned in Exod.

Cap. XXXIII. לג

מג 43 פ פ פ

לג א אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם
2 בְּיַד־מֹשֶׁה וְאַהֲרֹן׃ וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם
3 עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃ וַיִּסְעוּ מֵרַעְמְסֵס
בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן
מִמָּחֳרַת הַפֶּסַח יָצְאוּ בְנֵי־יִשְׂרָאֵל בְּיָד רָמָה לְעֵינֵי כָּל־
4 מִצְרָיִם׃ וּמִצְרַיִם מְקַבְּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם
ה כָּל־בְּכוֹר וּבֵאלֹהֵיהֶם עָשָׂה יְהוָה שְׁפָטִים׃ וַיִּסְעוּ בְנֵי־
6 יִשְׂרָאֵל מֵרַעְמְסֵס וַיַּחֲנוּ בְּסֻכֹּת׃ וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ בְּאֵתָם

X. MASSEY

(Chapters XXXIII—XXXVI)

XXXIII, 1-49. Itinerary from Egypt to the Jordan

This chapter supplies us with the stages of the journey of the Israelites from Egypt to the Plains of Moab. It was written to serve as a memorial not only of historical interest but of deep religious significance. Every journey and every halting-place had its suggestions for the instruction, admonition, or encouragement of Israel. The Midrash says, "It may be likened unto a king who had taken his ailing son to a distant place to be cured. On the return journey, the king would lovingly recount to the lad all the experiences they went through at each of their halting-places. 'At this spot we slept; at that, we had a cool resting-place from the heat; at the other, you were overcome with pains in the head!' Israel is God's child, upon whom He bestows compassion, even as a father bestows compassion on his son."

2. ***goings out.*** Or, "goings forth"; *i.e.* each place from which they went forth to proceed to another place.

twelve springs of water, and threescore and ten palm trees; and they pitched there. 10. And they journeyed from Elim, and pitched by the Red Sea.*ii 11. And they journeyed from the Red Sea, and pitched in the wilderness of Sin, 12. And they journeyed from the wilderness of Sin, and pitched in Dophkah. 13. And they journeyed from Dophkah, and pitched in Alush. 14. And they journeyed from Alush, and pitched in Rephidim, where was no water for the people to drink. 15. And they journeyed from Rephidim, and pitched in the wilderness of Sinai. 16. And they journeyed from the wilderness of Sinai, and pitched in Kibroth-hattaavah. 17. And they journeyed from Kibroth-hattaavah, and pitched in Hazeroth. 18. And they journeyed from Hazeroth, and pitched in Rithmah. 19. And they journeyed from Rithmah, and pitched in Rimmon-perez. 20. And they journeyed from Rimmon-perez, and pitched in Libnah. 21. And they journeyed from Libnah, and pitched in Rissah. 22. And they journeyed from Rissah, and pitched in Kehelathah. 23. And they journeyed from Kehelathah, and pitched in mount Shepher. 24. And they journeyed from mount Shepher, and

16-36. These verses give the places visited between the Wilderness of Sinai and the Wilderness of Zin. At this distance it is exceedingly difficult to identify the exact route of march, more especially as the names were not names of cities or conspicuous landmarks. They have changed with the centuries, and the designation of the temporary landmarks was forgotten (Dummelow).

7 אֲשֶׁר בִּקְצֵה הַמִּדְבָּר׃ וַיִּסְעוּ מֵאֵתָם וַיָּשָׁב עַל־פִּי הַחִירֹת
8 אֲשֶׁר עַל־פְּנֵי בַּעַל צְפֹן וַיַּחֲנוּ לִפְנֵי מִגְדֹּל׃ וַיִּסְעוּ מִפְּנֵי
הַחִירֹת וַיַּעַבְרוּ בְתוֹךְ־הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ דֶּרֶךְ שְׁלֹשֶׁת
9 יָמִים בְּמִדְבַּר אֵתָם וַיַּחֲנוּ בְמָרָה׃ וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ
אֵילִמָה וּבְאֵילִם שְׁתֵּים עֶשְׂרֵה עֵינֹת מָיִם וְשִׁבְעִים תְּמָרִים
ו שני
11 וַיַּחֲנוּ־שָׁם׃ וַיִּסְעוּ מֵאֵילִם וַיַּחֲנוּ עַל־יַם־סוּף׃ וַיִּסְעוּ מִיַּם־
12 סוּף וַיַּחֲנוּ בְּמִדְבַּר־סִין׃ וַיִּסְעוּ מִמִּדְבַּר־סִין וַיַּחֲנוּ בִּדְפְקָה׃
13 וַיִּסְעוּ מִדְּפְקָה וַיַּחֲנוּ בְּאָלוּשׁ׃ וַיִּסְעוּ מֵאָלוּשׁ וַיַּחֲנוּ
14 טו בִּרְפִידִם וְלֹא־הָיָה שָׁם מַיִם לָעָם לִשְׁתּוֹת׃ וַיִּסְעוּ מֵרְפִידִם
16 וַיַּחֲנוּ בְּמִדְבַּר סִינָי׃ וַיִּסְעוּ מִמִּדְבַּר סִינָי וַיַּחֲנוּ בְּקִבְרֹת
17 הַתַּאֲוָה׃ וַיִּסְעוּ מִקִּבְרֹת הַתַּאֲוָה וַיַּחֲנוּ בַּחֲצֵרֹת׃ וַיִּסְעוּ
18 מֵחֲצֵרֹת וַיַּחֲנוּ בְּרִתְמָה׃ וַיִּסְעוּ מֵרִתְמָה וַיַּחֲנוּ בְּרִמֹּן פָּרֶץ׃
19 כ וַיִּסְעוּ מֵרִמֹּן פָּרֶץ וַיַּחֲנוּ בְּלִבְנָה׃ וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ
21 22 בְּרִסָּה׃ וַיִּסְעוּ מֵרִסָּה וַיַּחֲנוּ בְּקָהֵלָתָה׃ וַיִּסְעוּ מִקָּהֵלָתָה
23 24 וַיַּחֲנוּ בְּהַר־שָׁפֶר׃ וַיִּסְעוּ מֵהַר־שָׁפֶר וַיַּחֲנוּ בַּחֲרָדָה׃

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v. 8. סבדין מפי׳

and pitched in Etham, which is in the edge of the wilderness. 7. And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol. 8. And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness: and they went three days' journey in the wilderness of Etham, and pitched in Marah. 9. And they journeyed from Marah, and came unto Elim: and in Elim were

journeyed from Moseroth, and pitched in Bene-jaakan. 32. And they journeyed from Bene-jaakan, and pitched in Hor-haggidgad. 33. And they journeyed from Hor-haggidgad, and pitched in Jotbathah. 34. And they journeyed from Jotbathah, and pitched in Abronah. 35. And they journeyed from Abronah, and pitched in Ezion-geber. 36. And they journeyed from Ezion-geber, and pitched in the wilderness of Zin (the same is Kadesh). 37. And they journeyed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. 38. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the fifth month, on the first day of the month. 39. And Aaron was an hundred and twenty and three years old when he died in mount Hor. 40. And the Canaanite, the king of Arad, which dwelt in the South in the land of Canaan, heard of the coming of the children of Israel. 41. And they journeyed from mount Hor, and pitched in Zal-monah. 42. And they journeyed from Zalmonah, and pitched in Punon. 43. And they journeyed from Punon, and pitched in Oboth. 44. And they journeyed from Oboth, and pitched in Iye-abarim, in the border of Moab. 45. And they journeyed from Iyim, and pitched in Dibon-gad. 46. And they journeyed from Dibon-gad,

37-49. This section deals with the march, in the fortieth year, to the borders of Moab and the fords of the Jordan.

כה 26 וַיִּסְעוּ מֵחֲרָדָה וַיַּחֲנוּ בְּמַקְהֵלֹת: וַיִּסְעוּ מִמַּקְהֵלֹת וַיַּחֲנוּ
27 בְּתָחַת: וַיִּסְעוּ מִתָּחַת וַיַּחֲנוּ בְּתָרַח: וַיִּסְעוּ מִתָּרַח וַיַּחֲנוּ
28 בְּמִתְקָה: וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחַשְׁמֹנָה: וַיִּסְעוּ מֵחַשְׁמֹנָה
29 ל בְּמֹסֵרוֹת: וַיִּסְעוּ מִמֹּסֵרוֹת וַיַּחֲנוּ בִּבְנֵי יַעֲקָן:
31 וַיִּסְעוּ מִבְּנֵי יַעֲקָן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד: וַיִּסְעוּ מֵחֹר הַגִּדְגָּד
32 33 וַיַּחֲנוּ בְּיָטְבָתָה: וַיִּסְעוּ מִיָּטְבָתָה וַיַּחֲנוּ בְּעַבְרֹנָה:
34 לה וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנוּ בְּעֶצְיֹן גָּבֶר: וַיִּסְעוּ מֵעֶצְיֹן גָּבֶר
36 37 וַיַּחֲנוּ בְּמִדְבַּר־צִן הִוא קָדֵשׁ: וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהַר
38 הָהָר בִּקְצֵה אֶרֶץ אֱדוֹם: וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל־הַר
הָהָר עַל־פִּי יְהוָה וַיָּמָת שָׁם בִּשְׁנַת הָאַרְבָּעִים לְצֵאת
בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ:
39 וְאַהֲרֹן בֶּן־שָׁלֹשׁ וְעֶשְׂרִים וּמְאַת שָׁנָה בְּמֻתוֹ בְּהֹר הָהָר:
מ ם וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד וְהוּא־יֹשֵׁב בַּנֶּגֶב בְּאֶרֶץ
41 כְּנַעַן בְּבֹא בְנֵי יִשְׂרָאֵל: וַיִּסְעוּ מֵהֹר הָהָר וַיַּחֲנוּ בְּצַלְמֹנָה:
42 43 וַיִּסְעוּ מִצַּלְמֹנָה וַיַּחֲנוּ בְּפוּנֹן: וַיִּסְעוּ מִפּוּנֹן וַיַּחֲנוּ בְּאֹבֹת:
44 מה וַיִּסְעוּ מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בִּגְבוּל מוֹאָב: וַיִּסְעוּ
46 מֵעִיִּים וַיַּחֲנוּ בְּדִיבֹן גָּד: וַיִּסְעוּ מִדִּיבֹן גָּד וַיַּחֲנוּ בְּעַלְמֹן

pitched in Haradah. 25. And they journeyed from Haradah, and pitched in Makheloth. 26. And they journeyed from Makheloth, and pitched in Tahath. 27. And they journeyed from Tahath, and pitched in Terah. 28. And they journeyed from Terah, and pitched in Mithkah. 29. And they journeyed from Mithkah, and pitched in Hashmonah. 30. And they journeyed from Hashmonah, and pitched in Moseroth. 31. And they

and pitched in Almon-diblathaim. 47. And they journeyed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. 48. And they journeyed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan at Jericho. 49. And they pitched by Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab.*iii (**v)

50. And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, 51. Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, 52. then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places: 53. and ye shall take possession of the land, and dwell therein: for unto you have I given the land to possess it. 54. And ye shall inherit the land by lot according to your families; to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance: wheresoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit. 55. But if ye will not drive out the inhabitants of the land from before you; then shall those which ye let remain of

54. *by lot.* The system of dividing land by lot persisted down to Roman times. It was in practice in Palestine in the days of R. José, a tanna of the second century (*contra* Kennett, Schweich Lectures 1931, p. 76).

47 דִּבְלָתָיְמָה: וַיִּסְעוּ מֵעַלְמֹן דִּבְלָתָיְמָה וַיַּחֲנוּ בְּהָרֵי הָעֲבָרִים
48 לִפְנֵי נְבוֹ: וַיִּסְעוּ מֵהָרֵי הָעֲבָרִים וַיַּחֲנוּ בְּעַרְבֹת מוֹאָב עַל
49 יַרְדֵּן יְרֵחוֹ: וַיַּחֲנוּ עַל־הַיַּרְדֵּן מִבֵּית הַיְשִׁמֹת עַד אָבֵל
נ הַשִּׁטִּים בְּעַרְבֹת מוֹאָב: ס וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
51 שלישי חמישי כשהן מחוברין בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ לֵאמֹר: דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶל־
52 אֶרֶץ כְּנָעַן: וְהוֹרַשְׁתֶּם אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם
וְאִבַּדְתֶּם אֶת כָּל־מַשְׂכִּיֹּתָם וְאֶת כָּל־צַלְמֵי מַסֵּכֹתָם תְּאַבֵּדוּ
53 וְאֶת כָּל־בָּמוֹתָם תַּשְׁמִידוּ: וְהוֹרַשְׁתֶּם אֶת־הָאָרֶץ וְיָשַׁבְתֶּם־
54 בָּהּ כִּי לָכֶם נָתַתִּי אֶת־הָאָרֶץ לָרֶשֶׁת אֹתָהּ: וְהִתְנַחַלְתֶּם
אֶת־הָאָרֶץ בְּגוֹרָל לְמִשְׁפְּחֹתֵיכֶם לָרַב תַּרְבּוּ אֶת־נַחֲלָתוֹ
וְלַמְעַט תַּמְעִיט אֶת־נַחֲלָתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגּוֹרָל
נה לוֹ יִהְיֶה לְמַטּוֹת אֲבֹתֵיכֶם תִּתְנָחָלוּ: וְאִם־לֹא תוֹרִישׁוּ

50-56. Commands with Regard to the Settlement in Canaan

52. *drive out.* *i.e.* dispossess. The reason given for this command is that no inducements to idolatry remain in the Promised Land (see Exod. xxiii, 31-33, xxxiv, 11-17).

their figured stones. See Lev. xxvi, 1.

their high places. The altars and sanctuaries erected on hills and natural mounds, as was the practice of the Canaanites.

Everything that savoured of idolatry was to be swept away, as being offensive to God and religiously perilous to the Israelites.

53. *unto you have I given the land.* The Land is not man's, but God's. "The earth is the Lord's, and the fulness thereof" (Ps. xxiv, 1). God has a right to do what He will with His own.

them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell. 56. And it shall come to pass, that as I thought to do unto them, so will I do unto you.

Chapter XXXIV

34 1. And the Lord spake unto Moses, saying, 2. Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan according to the border thereof), 3. then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward : 4. and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin : and the goings out thereof shall be southward of Kadesh-barnea ; and it shall go forth to Hazar-addar, and

3-5 The Southern Boundary

Starting from the southern extremity of the Dead Sea, it proceeded in a SW direction to the region south of Kadesh-barnea ; thence to the Brook of Egypt ; and then north-westwards to the Mediterranean.

3. *by the side of Edom.* Along the western border of Edom.

your south quarter. " Your south side " (AJ) ; *i.e.* your southern boundary-line.

the Salt Sea. The Dead Sea.

eastward. On the eastern end of the Dead Sea.

4. *of Akrabbim.* lit. " of scorpions " ; one of the passes that lead to the northern slope of the Wady-el-Fikreh.

Kadesh-barnea. The modern Ain Quadis. " Then your

אֶת־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשִׂכִּים
בְּעֵינֵיכֶם וְלִצְנִינִם בְּצִדֵּיכֶם וְצָרְרוּ אֶתְכֶם עַל־הָאָרֶץ אֲשֶׁר
56 אַתֶּם יֹשְׁבִים בָּהּ׃ וְהָיָה כַּאֲשֶׁר דִּמִּיתִי לַעֲשׂוֹת לָהֶם
אֶעֱשֶׂה לָכֶם׃ פ

Cap. XXXIV. לד

לד א 2 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאָרֶץ כְּנַעַן זֹאת הָאָרֶץ
3 אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנַעַן לִגְבֻלֹתֶיהָ׃ וְהָיָה
לָכֶם פְּאַת־נֶגֶב מִמִּדְבַּר־צִן עַל־יְדֵי אֱדוֹם וְהָיָה לָכֶם
4 גְּבוּל נֶגֶב מִקְצֵה יָם־הַמֶּלַח קֵדְמָה׃ וְנָסַב לָכֶם הַגְּבוּל
מִנֶּגֶב לְמַעֲלֵה עַקְרַבִּים וְעָבַר צִנָה וְהָיְתָה תּוֹצְאֹתָיו מִנֶּגֶב
ה לְקָדֵשׁ בַּרְנֵעַ וְיָצָא חֲצַר־אַדָּר וְעָבַר עַצְמֹנָה׃ וְנָסַב

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4. v. וחז קי

55. *as thorns in your sides.* A source of continual and unabated vexation.

56. *so will I do unto you.* If they left the Canaanites unexpelled, the end would be the expulsion of Israel.

Chapter XXXIV

XXXIV, 1-29. The Boundaries of the Holy Land

This chapter indicates the *ideal* limits of the Holy Land. "These, the providential (Gen. xv, 18, Ex. xxiii, 31) and in some sense natural, boundaries of the territory of Israel, were only attained for a brief period during the reigns of David and Solomon" (Dummelow). Great uncertainty exists in regard to many of the geographical terms, especially those connected with the Northern border. S. H. Isaacs, *The True Boundaries of the Holy Land*, Chicago, 1917, is a valuable contribution to the solution of a difficult problem, and has been followed in these comments.

2. *shall fall unto you.* This expression is used because the Land was to be divided by lot.

pass along to Azmon: 5. and the border shall turn about from Azmon unto the brook of Egypt, and the goings out thereof shall be at the sea. 6. And for the western border, ye shall have the great sea for a border: this shall be your west border. 7. And this shall be your north border: from the great sea ye shall mark out for you mount Hor: 8. from mount Hor ye shall mark out unto the entering in of Hamath; and the goings out of the border shall be at Zedad: 9. and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan: this shall be your north border. 10. And ye shall mark out your east border from Hazar-enan to

mount Hor. This is quite distinct from the mountain of the same name in the Wilderness of Zin, where Aaron died; but no two geographers can be said to agree where it was. Isaacs follows Jewish tradition. He writes: "If the starting-point of the northern border is the north-eastern corner of the Sea, and the direction of the line is eastward, this line will strike on its way the Mountain of Amanus."

Targum Jonathan and the Tosefta also identify this Mount Hor with Mount Amanus. Mount Amanus is the modern Giaour Dagh.

8. *the entering in of Hamath.* The Pass across Mount Amanus to the territory of Hamath. Zedad is identified with Baghche Pass.

9. *Ziphron.* Afrin, on the river of the same name.

Hazar-enan. Aintab. This last-named brings us to lands inhabited in ancient times by Hittites. "Numerous mounds covering the remains of Hittite and other towns attest its former settlement and cultivation" (Sir Chas. Wilson). This extension of the northern boundary so as to include ancient Hittite habitations accords with Josh. 1, 4: "All the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border."

הַגְּבוּל מֵעַצְמוֹן נַחְלָה מִצְרַיִם וְהָיוּ תּוֹצְאֹתָיו הַיָּמָּה׃
6 וּגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל וְהִיְיָה לָכֶם
7 גְּבוּל יָם׃ וְזֶה יִהְיֶה לָכֶם גְּבוּל צָפוֹן מִן־הַיָּם הַגָּדֹל
8 תְּתָאוּ לָכֶם הֹר הָהָר׃ מֵהֹר הָהָר תְּתָאוּ לְבֹא חֲמָת וְהָיוּ
9 תּוֹצְאֹת הַגְּבֻל צְדָדָה׃ וְיָצָא הַגְּבֻל זִפְרֹנָה וְהָיוּ תּוֹצְאֹתָיו
י חֲצַר עֵינָן זֶה־יִהְיֶה לָכֶם גְּבוּל צָפוֹן׃ וְהִתְאִיתֶם לָכֶם

frontier shall turn south of the Scorpion Pass and along to Zin, coming out south of Kadesh-barnea, stretching to Hazar-addar, and along to Azmon" (Moffatt).

5. *brook of Egypt.* The Wady-el-Arish, flowing into the Mediterranean about 20 miles south of Gaza.

and the goings out thereof shall be at the sea. "And end at the Mediterranean Sea" (Moffatt).

6. The Western Border

6. *the great sea.* The Mediterranean Sea.

shall be your west border. The western border of Palestine is to be the Mediterranean coast. "The Great Sea—that is the *whole* eastern flank of the Great Sea from its south-eastern to its north-eastern corner—shall be the western boundary of the land. If any point on the coast, between these two corners were meant, the Text would surely have designated that point. As it did not, the whole eastern shore of the Mediterranean must be intended. The western border of the Holy Land, therefore, begins at the south-east corner of the Mediterranean where the "Brook of Egypt" falls into it; thence it runs northward, passing Mount Carmel, Tyre, Zidon, the Lebanons, unto the north-eastern border of the Bay of Alexandretta" (S. H. Isaacs).

7-9. The Northern Boundary

7. *ye shall mark out for you.* "Ye shall draw your boundary-line" (Kennedy).

Shepham : 11. and the border shall go down from Shepham to Riblah, on the east side of Ain ; and the border shall go down, and shall reach unto the side of the sea of Chinnereth eastward : 12. and the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea : this shall be your land according to the borders thereof round about. 13. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD hath commanded to give unto the nine tribes, and to the half tribe : 14. for the tribe of the children of Reuben according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received, their inheritance : 15. the two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sun-rising.*iv(**vi)

16. And the LORD spake unto Moses, saying, 17. These are the names of the men which shall divide the land unto you for inheritance : Eleazar the priest, and Joshua the son of Nun. 18. And ye shall take one prince of every tribe, to divide the land for inheritance. 19. And these are the names of the men : of the tribe of Judah, Caleb the son of Jephunneh. 20. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. 21. Of the tribe of Benjamin, Elidad the

Israel ; and the two men mentioned in *v.* 20 and 21 were probably friends of Caleb (Luzzatto).

11 לִגְבוּל קֶדְמָה מֵחֲצַר עֵינָן שְׁפָמָה׃ וְיָרַד הַגְּבֻל מִשְּׁפָם
הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָם־
12 כִּנֶּרֶת קֶדְמָה׃ וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תּוֹצְאֹתָיו יָם
13 הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב׃ וַיְצַו
מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר תִּתְנַחֲלוּ
אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתִשְׁעַת הַמַּטּוֹת
14 וַחֲצִי הַמַּטֶּה׃ כִּי לָקְחוּ מַטֵּה בְנֵי הָרְאוּבֵנִי לְבֵית אֲבֹתָם
וּמַטֵּה בְנֵי־הַגָּדִי לְבֵית אֲבֹתָם וַחֲצִי מַטֵּה מְנַשֶּׁה לָקְחוּ
מו נַחֲלָתָם׃ שְׁנֵי הַמַּטּוֹת וַחֲצִי הַמַּטֶּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר
לִירֵחֹן יְרֵחוֹ קֶדְמָה מִזְרָחָה׃ רביעי (ששי כשהן מחוברין)
16
17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ אֵלֶּה שְׁמוֹת הָאֲנָשִׁים
אֲשֶׁר־יְנַחֲלוּ לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וִיהוֹשֻׁעַ בִּן־נוּן׃
18 וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמַּטֶּה תִּקְחוּ לִנְחֹל אֶת־הָאָרֶץ׃
19 וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יְפֻנֶּה׃
כ
21 וּלְמַטֵּה בְנֵי שִׁמְעוֹן שְׁמוּאֵל בֶּן־עַמִּיהוּד׃ לְמַטֵּה בִנְיָמִן

10-12. The Eastern Boundary

10. *Shepham.* Apamea, east of the lower valley of the Orontes; now known as Kulat-el-Mudik.

11. *sea of Chinnereth.* Lake of Galilee, or Lake of Tiberias.

16–29. Ten princes are appointed to superintend the allotment of Western Palestine.

19. *and these are the names of the men.* These men were the successors of the "princes" or heads of the tribes referred to in I, 5-16, also in VII, 12-83. The first three were probably not "princes," hence they are not given that title.

It was the Divine wish that Caleb though not a "prince," should be given the honour of being among those who superintend the allotment of Canaan, on account of the distinguished part he had hitherto played in the history of

son of Chislon. 22. And of the tribe of the children of Dan a prince, Bukki the son of Jogli. 23. Of the children of Joseph : of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod : 24. and of the tribe of the children of Ephraim a prince, Kemuel the son of Shiphtan. 25. And of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach. 26. And of the tribe of the children of Issachar a prince, Paltiel the son of Azzan. 27. And of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. 28. And of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud. 29. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.*v.

CHAPTER XXXV

35 1. And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, 2. Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in ; and pasture lands for the cities round about them shall ye give unto the Levites. 3. And the cities shall they have

2. *cities to dwell in.* The Levites were to have the right to dwell in those cities, but the possession of these cities was vested in the tribe in whose territory the particular city was situated.

pasture lands. Or, "suburbs", or, "open land" (Benisch). "An area consisting of an open space round about the city, serving to beautify it. It was not permitted to build houses there, nor to plant vineyards or to sow a plantation" (Rashi).

22 אֱלִידָד בֶּן־כִּסְלֹן׃ וּלְמַטֵּה בְנֵי־דָן נָשִׂיא בֻּקִּי בֶן־יָגְלִי׃
23 לִבְנֵי יוֹסֵף לְמַטֵּה בְנֵי־מְנַשֶּׁה נָשִׂיא חַנִּיאֵל בֶּן־אֵפֹד׃
24 כה וּלְמַטֵּה בְנֵי־אֶפְרַיִם נָשִׂיא קְמוּאֵל בֶּן־שִׁפְטָן׃ וּלְמַטֵּה
26 בְנֵי־זְבוּלֻן נָשִׂיא אֱלִיצָפָן בֶּן־פַּרְנָךְ׃ וּלְמַטֵּה בְנֵי־יִשָּׂשכָר
27 נָשִׂיא פַּלְטִיאֵל בֶּן־עַזָּן׃ וּלְמַטֵּה בְנֵי־אָשֵׁר נָשִׂיא אֲחִיהוּד
28 בֶּן־שְׁלֹמִי׃ וּלְמַטֵּה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדַהְאֵל בֶּן־עַמִּיהוּד׃
חמישי 29 אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן׃ פ

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לה א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבֹת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ
2 לֵאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְנָתְנוּ לַלְוִיִּם מִנַּחֲלַת אֲחֻזָּתָם
עָרִים לָשָׁבֶת וּמִגְרָשׁ לֶעָרִים סְבִיבֹתֵיהֶם תִּתֵּנוּ לַלְוִיִּם׃
3 וְהָיוּ הֶעָרִים לָהֶם לָשָׁבֶת וּמִגְרְשֵׁיהֶם יִהְיוּ לִבְהֶמְתָּם

Chapter XXXV

Levitical Cities and Cities of Refuge

1-8. Levitical Cities

Forty-eight cities, with a portion of land attached to each, are to be set aside for the support of the Levites. The carrying into effect of this law is given in Josh. xxi. "The purpose of this institution seems to be the following. The tribe consecrated to God's service shall, through its equal distribution among the other tribes, be enabled to labour among them for the cause of God; guide those that seek instruction in His Law: and at the same time be saved from utter dispersion by living together in family groups in the Levitical cities. Such distribution among the other tribes was further rendered necessary by the fact that the maintenance of the Levites depended on the tithes, given by the people" (Dillmann). According to Rabbinic tradition, the institution of Levitical cities ceased with the destruction of the first Temple.

to dwell in ; and their pasture lands shall be for their cattle, and for their substance, and for all their beasts. 4. And the pasture lands of the cities, which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand cubits round about. 5. And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the pasture lands of the cities. 6. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither : and beside them ye shall give forty and two cities. 7. All the cities which ye shall give to the Levites shall be forty and eight cities : them shall ye give with their pasture lands. 8. And concerning the cities which ye shall give of the possession of the children of Israel, from the many ye shall take many ; and from the few ye shall take few : every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.*vi(**vii)

9. And the LORD spake unto Moses, saying, 10. Speak unto the children of Israel, and say unto

carried out. Nachmanides explains this by saying that the criterion was not the number of the cities given but rather their importance.

every one. *i.e.* each tribe.

4 וְלִרְכֻשָׁם וּלְכָל חַיָּתָם: וּמִגְרְשֵׁי הֶעָרִים אֲשֶׁר תִּתְּנוּ
ה לַלְוִיִּם מִקַּיר הָעִיר וָחוּצָה אֶלֶף אַמָּה סָבִיב: וּמַדֹּתֶם
מִחוּץ לָעִיר אֶת־פְּאַת־קֵדְמָה אַלְפַּיִם בָּאַמָּה וְאֶת־פְּאַת־נֶגֶב
אַלְפַּיִם בָּאַמָּה וְאֶת־פְּאַת־יָם ו אַלְפַּיִם בָּאַמָּה וְאֶת פְּאַת
צָפוֹן אַלְפַּיִם בָּאַמָּה וְהָעִיר בַּתָּוֶךְ זֶה יִהְיֶה לָהֶם מִגְרְשֵׁי
6 הֶעָרִים: וְאֶת הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֶת שֵׁשׁ־עָרֵי
הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֻס שָׁמָּה הֹרֵצֵחַ וַעֲלֵיהֶם תִּתְּנוּ
7 אַרְבָּעִים וּשְׁתַּיִם עִיר: כָּל־הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם
8 אַרְבָּעִים וּשְׁמֹנֶה עִיר אֹתָן וְאֶת־מִגְרְשֵׁיהֶן: וְהֶעָרִים
אֲשֶׁר תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת רַב תַּרְבּוּ וּמֵאֵת
הַמְעַט תַּמְעִיטוּ אִישׁ כְּפִי נַחֲלָתוֹ אֲשֶׁר יִנְחֲלוּ יִתֵּן
מֵעָרָיו לַלְוִיִּם: ששי (שביעי כשהן מחובר)
9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל

ליה v. 5. סביהן לכם v. 8. קמץ בזיק

5. *two thousand cubits.* From the houses of the city ("the city being in the midst"). The first thousand cubits for "open land;" and the other, for fields and vineyards (Rashi): or, the whole 2,000 cubits for a "common" (Luzzatto).

6. *cities of refuge.* Places of asylum to shelter the involuntary homicide, see *v.* 9-15. Levitical cities were selected for this purpose; both because they were regarded as having a sacred character, and because they were inhabited by men who knew the Law, and who could decide in doubtful cases between wilful murder and accidental homicide.

8. *from the many.* The more populous the tribe, the more cities they were to provide for the Levites. East of the Jordan, the Levites had ten such cities, and in Canaan proper 38. It is clear from what is said in Josh. xxi, that this principle of proportionate giving was not literally

them, When ye pass over Jordan into the land of Canaan, 11. then ye shall appoint you cities to be cities of refuge for you ; that the manslayer which killeth any person through error may flee thither. 12. And the cities shall be unto you for refuge from the avenger ; that the manslayer die not, until he stand before the congregation for judgement. 13. And the cities which ye shall give shall be for you six cities of refuge. 14. Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan ; they shall be cities of refuge. 15. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge : that every one that killeth any person through error

before the congregation. The tribunal of elders and judges appointed by the community to which the homicide belongs. In later times, it was understood to refer to a duly constituted Sanhedrin.

14. *cities.* These six cities are specified in Josh. xx, 1-9. Moses in his lifetime set aside three cities for the two and a half tribes on the eastern side of the Jordan, as their land, especially Gilead, was wild border country, and homicide was more frequent there than in Western Palestine. The other three cities were set aside by Joshua.

15. *for the stranger.* Heb. *ger ;* the resident alien. The Cities of Refuge were to be for everyone, including both the resident alien and the non-Israelite who was making but a temporary stay in the land of Israel. " All human life is holy (Exod. xxi, 12), and no innocent blood should be suffered to be shed. Homeborn and stranger alike, therefore, shall have one law in regard to asylum " (Dillmann).

through error. Or, "unwittingly." The benefit of asylum is to be limited to unintentional homicides. In ancient Greece and Rome, shrines that gave asylum to murderers

וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אַרְצָה כְּנָעַן׃
11 וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם וְנָס שָׁמָּה
12 רֹצֵחַ מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה׃ וְהָיוּ לָכֶם הֶעָרִים לְמִקְלָט
מִגֹּאֵל וְלֹא יָמוּת הָרֹצֵחַ עַד־עָמְדוֹ לִפְנֵי הָעֵדָה לַמִּשְׁפָּט׃
13 וְהֶעָרִים אֲשֶׁר תִּתֵּנוּ שֵׁשׁ־עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם׃
14 אֶת | שְׁלֹשׁ הֶעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הֶעָרִים
טו תִּתְּנוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה׃ לִבְנֵי יִשְׂרָאֵל
וְלַגֵּר וְלַתּוֹשָׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ־הֶעָרִים הָאֵלֶּה לְמִקְלָט
16 לָנוּס שָׁמָּה כָּל־מַכֵּה־נֶפֶשׁ בִּשְׁגָגָה׃ וְאִם־בִּכְלִי בַרְזֶל |

9-15. Cities of Refuge

Six cities of refuge, three on either side of the Jordan are to be set aside as places of asylum for accidental homicides. In later times, the forty-eight Levitical cities were deemed Cities of Refuge. Nor did the six Cities of Refuge always need to remain the same. Others might be substituted, provided their situation conformed to the Biblical law with regard to distances and geographical position.

11. *shall appoint you.* lit. " cause to happen " ; *i.e.* make ready, prepare.

may flee thither. Any one guilty of unpremeditated taking of human life could escape to one of these cities and find shelter and protection.

12. *from the avenger.* Heb. *goel*, more usually, *goel haddam*, lit. " the avenger of blood " ; " redeemer." It refers to the nearest representative of the family of the slain man, whose duty it was to " vindicate " the death of the victim. In primitive society, if one member of a family was murdered, an intolerable shame rested upon the family until " satisfaction " had been inflicted on the manslayer at the hands of the " redeemer," or avenger of the family honour. It was the sacred aim of the Mosaic legislation to take the decision of the guilt or innocence of the manslayer out of the hands of the " avenger," and assign it to an impartial tribunal.

may flee thither. 16. But if he smote him with an instrument of iron, so that he died, he is a manslayer: the manslayer shall surely be put to death. 17. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. 18. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a manslayer: the manslayer shall surely be put to death. 19. The avenger of blood shall himself put the manslayer to death: when he meeteth him, he shall put him to death. 20. And if he thrust him of hatred, or hurled at him, lying in wait, so that he died; 21. or in enmity smote him with his hand, that he died: he that smote him shall surely be put to death; he is a manslayer: the avenger of blood shall put the manslayer to death, when he meeteth him. 22. But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait, 23. or with any stone, whereby

cases of wilful murder. "Thrust him" means that he pushed him over a cliff, or off the roof of a house.

22. *without enmity.* An explanation of the phrase "killing a person through error." The main criterion is the absence of motive. The Rabbis distinguished three grades in unpremeditated homicide: 1) grave carelessness; 2) contributory negligence; 3) complete innocence. Only in case of the second is exile to the Cities of Refuge prescribed. Complete innocence needs no atonement; and for grave carelessness, exile was not deemed a sufficient punishment.

17 הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת יוּמַת הָרֹצֵחַ: וְאִם בְּאֶבֶן יָד
אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא מוֹת יוּמַת הָרֹצֵחַ:
18 אוֹ בִכְלִי עֵץ־יָד אֲשֶׁר־יָמוּת בּוֹ הִכָּהוּ וַיָּמֹת רֹצֵחַ הוּא
19 מוֹת יוּמַת הָרֹצֵחַ: גֹּאֵל הַדָּם הוּא יָמִית אֶת־הָרֹצֵחַ
כ בְּפִגְעוֹ־בוֹ הוּא יְמִתֶנּוּ: וְאִם־בְּשִׂנְאָה יֶהְדֳּפֶנּוּ אוֹ־הִשְׁלִיךְ
21 עָלָיו בִּצְדִיָּה וַיָּמֹת: אוֹ בְאֵיבָה הִכָּהוּ בְיָדוֹ וַיָּמֹת מוֹת־
יוּמַת הַמַּכֶּה רֹצֵחַ הוּא גֹּאֵל הַדָּם יָמִית אֶת־הָרֹצֵחַ בְּפִגְעוֹ־
22 בוֹ: וְאִם־בְּפֶתַע בְּלֹא־אֵיבָה הֲדָפוֹ אוֹ־הִשְׁלִיךְ עָלָיו כָּל־
23 כְּלִי בְּלֹא צְדִיָּה: אוֹ בְכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוֹת

were nurseries of criminals. In the time of Tiberius, the swarms of desperadoes at shrines had become so dangerous that the right was limited to a few cities. Conditions were not much better when the Medieval Church began to offer "sanctuary" to criminals of every description. The Torah alone forbade the granting of protection to the wilful offender. "If a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die" (Exod. xxi, 14). Even if it was a priest who officiated at the Altar, says the Talmud, he is not to escape punishment, if his act was other than unintentional homicide.

16-23. Distinction between Murder and Manslaughter

16. *instrument of iron.* As the fundamental distinction is one of *intention*, everything depends upon the weapon used.

manslayer. Better, *murderer;* so throughout *v.* 16–21.

17. *whereby a man may die.* Capable of inflicting a mortal wound.

19. *he shall put him to death.* As he was guilty of deliberate murder, the "avenger of blood" shall put him to death, even within one of the Cities of Refuge.

20. *if he thrust him of hatred.* Further illustrations of

a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm : 24. then the congregation shall judge between the smiter and the avenger of blood according to these judgements : 25. and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled : and he shall dwell therein until the death of the high priest, which was anointed with the holy oil. 26. But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth ; 27. and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer ; there shall be no bloodguiltiness for him : 28. because he should have remained in his city of refuge until the death of the high priest : but after the death of the high priest the manslayer shall return into the land of his possession. 29. And these

the homicide his freedom. Maimonides thinks that the death of the High Priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood. According to the Talmud, the High Priest should by the power of prayer have made such a calamity as murder an impossibility in Israel. That he had not succeeded in doing so, was a proof that he had failed in his duty. Hence he had to bear the penalty of knowing how welcome his death would be to the man exiled to a City of Refuge !

29. *a statute of judgement.* See on XXVII, 11.

וַיִּפֹּל עָלָיו וַיָּמֹת וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מְבַקֵּשׁ רָעָתוֹ׃
24 וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים
כה הָאֵלֶּה׃ וְהִצִּילוּ הָעֵדָה אֶת־הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהֵשִׁיבוּ
אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וְיָשַׁב בָּהּ עַד־
26 מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ׃ וְאִם־
יָצֹא יֵצֵא הָרֹצֵחַ אֶת־גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה׃
27 וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לִגְבוּל עִיר מִקְלָטוֹ וְרָצַח
28 גֹּאֵל הַדָּם אֶת־הָרֹצֵחַ אֵין לוֹ דָּם׃ כִּי בְעִיר מִקְלָטוֹ יֵשֵׁב
עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֹצֵחַ
29 אֶל־אֶרֶץ אֲחֻזָּתוֹ׃ וְהָיוּ אֵלֶּה לָכֶם לְחֻקַּת מִשְׁפָּט לְדֹרֹתֵיכֶם

24-29. Legal Procedure in the case of Accidental Homicide

24. *the congregation*. The tribunal of elders and judges appointed by the congregation.

according to these judgements. *i.e.* their decision shall be guided by, and based upon, the regulations and conditions laid down in this chapter.

25. *shall restore him*. They shall send him back under safe escort to the City in which he had taken refuge until the time of the trial. The Asylum, however, is not only a place of protection, but of expiation. "The condemned must not leave the Asylum under any circumstances, and the consciousness of having taken a human life must never be out of the mind of the homicide" (Talmud).

death of the high priest. Like that of a king, it represented a definite landmark in the national life. And as Asylum was connected with the Altar of the Central Sanctuary and with Cities of the Levites, it was but natural that the death of the High Priest, and not that of the king, should have been selected as the date terminating the exile of the unfortunate manslayer (Dillmann).

Various other explanations have been given as to why the death of the High Priest should be the signal for giving

things shall be for a statute of judgement unto you throughout your generations in all your dwellings. 30. Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses: but one witness shall not testify against any person that he die. 31. Moreover ye shall take no ransom for the life of a manslayer, which is guilty of death: but he shall surely be put to death. 32. And ye shall take no ransom for him that is fled to his city of refuge, that he should come again to dwell in the land, until the death of the priest. 33. So ye shall not pollute the land wherein ye are: for blood, it polluteth the land: and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it. 34. And thou shalt not defile the land which ye inhabit, in the midst of which I dwell: for I the LORD dwell in the midst of the children of Israel.*vii

30. *manslayer.* Better, *murderer;* so also in next *v.*

33. *ye shall not pollute the land.* The Heb. root חנף means, to act wickedly, to profane, or pollute. If such redemption-money were permitted, human life would be cheapened, and the land would become wholly corrupt.

for blood, it polluteth the land. See Lev. XVIII, 25; Psalm CVI, 38.

34. *for I the* LORD *dwell in . . . Israel.* Because God dwells in the midst of Israel, therefore Israel and Israel's Land must be undefiled by violence and unholiness. The idea of God's dwelling in the midst of Israel has been epitomised by the Rabbis in the one word *Shechinah; i.e.* God's Indwelling Presence.

ל בְּכָל מוֹשְׁבֹתֵיכֶם: כָּל־מַכֵּה־נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת־
31 הָרֹצֵחַ וְעֵד אֶחָד לֹא־יַעֲנֶה בְנֶפֶשׁ לָמוּת: וְלֹא־תִקְחוּ כֹפֶר
32 לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לָמוּת יוּמָת: וְלֹא־
תִקְחוּ כֹּפֶר לָנוּס אֶל־עִיר מִקְלָטוֹ לָשׁוּב לָשֶׁבֶת בָּאָרֶץ
33 עַד־מוֹת הַכֹּהֵן: וְלֹא־תַחֲנִיפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ
כִּי הַדָּם הוּא יַחֲנִיף אֶת־הָאָרֶץ וְלָאָרֶץ לֹא־יְכֻפַּר לַדָּם
34 אֲשֶׁר שֻׁפַּךְ־בָּהּ כִּי־אִם בְּדַם שֹׁפְכוֹ: וְלֹא תְטַמֵּא אֶת־
הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי
אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: שביעי

30-34. Concerning Murder

These regulations emphasise the extreme sacredness of human life. "In ancient custom, loss of life could be compensated for by the death of *any* member of the manslayer's family. Here the Law insists that the murderer only is to forfeit his life" (Gray). Murder, furthermore, is such a heinous crime that it cannot be atoned for by the payment of a money-fine; and not even the man who has unintentionally killed another shall purchase his release from the City of Refuge before the death of the High Priest.

30. *at the mouth of witnesses.* It was stated in *v.* 16-18 that a man guilty of wilful murder should be put to death. The present *v.* and the one following tell us that the tribunal may only carry out the death-sentence if the murder is attested by two witnesses.

31. *no ransom for the life of a manslayer.* The wilful murderer cannot have his death-sentence commuted by a money payment. The Rabbis rightly deduced from this wording, that other injuries *could* be thus compounded for; see *Exodus* p. 289.

32. *fled to his city of refuge.* Neither can the homicide escape exile by a ransom.

CHAPTER XXXVI

36 1. And the heads of the fathers' houses of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the heads of the fathers' houses of the children of Israel: 2. and they said, The LORD commanded my lord to give the land for inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters. 3. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be added to the inheritance of the tribe whereunto they shall belong: so shall it be taken away from the lot of our inheritance. 4. And when the jubile of the children of Israel shall be, then shall their inheritance be added unto the inheritance of the tribe whereunto they shall belong: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. 5. And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph speaketh right. 6. This

Jubilee. Inherited land, such as that belonging to the daughters of Zelophehad, would be outside the provisions of that law; so that, once these women married into another tribe, there was no hope for their property ever returning to their own tribe.

5. *sons of Joseph.* See XXVI, 28-33.

Cap. XXXVI. לו

לו ‖ וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מָכִיר בֶּן
מְנַשֶּׁה מִמִּשְׁפְּחֹת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי
2 הַנְּשִׂאִים רָאשֵׁי אָבוֹת לִבְנֵי יִשְׂרָאֵל: וַיֹּאמְרוּ אֶת־אֲדֹנִי
צִוָּה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגוֹרָל לִבְנֵי יִשְׂרָאֵל
וַאדֹנִי צֻוָּה בַיהוָה לָתֵת אֶת־נַחֲלַת צְלָפְחָד אָחִינוּ לִבְנֹתָיו:
3 וְהָיוּ לְאֶחָד מִבְנֵי שִׁבְטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרְעָה
נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסַף עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר
4 תִּהְיֶינָה לָהֶם וּמִגֹּרָל נַחֲלָתֵנוּ יִגָּרַע: וְאִם־יִהְיֶה הַיֹּבֵל
לִבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת הַמַּטֶּה אֲשֶׁר
ה תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגָּרַע נַחֲלָתָן: וַיְצַו
מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה בְנֵי־

Chapter XXXVI

Law of Heiresses

In xxvii, 1-11, the law was laid down that permitted daughters to inherit property in the absence of male issue. But there was a danger that if such heiresses married men belonging to other tribes, their inheritance might pass out of their particular tribe. To guard against this contingency, the ruling in the present chapter is given. The question was raised by the chiefs of the clan of Machir of the half-tribe of Manasseh, whose allotted territory was in Gilead.

1. *fathers' houses.* See on i, 2.

3. *be taken away.* Because their male issue who will be their heirs will be reckoned to the tribe of their father, and thus the property will pass into the possession of another tribe.

4. *the jubile.* The provisions of the law of Jubilee are given in Lev. xxv. But it was only purchased land that had to be returned to its original owner or his descendant in the

is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best ; only to the family of the tribe of their father shall they marry. 7. So shall no inheritance of the children of Israel remove from tribe to tribe : for the children of Israel shall cleave every one to the inheritance of the tribe of his fathers. 8. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may possess every man the inheritance of his fathers. 9. So shall no inheritance remove from one tribe to another tribe ; for the tribes of the children of Israel shall cleave every one to his own inheritance.*m 10. Even as the LORD commanded Moses, so did the daughters of Zelophehad :*m s 11. for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were

11. *for Mahlah . . . Noah . . .* This order of the names is different from that in XXVI, 33 and XXVII, 1. Ibn Ezra says that the present passage states their names in the order in which they married, whereas in other places they are named according to age.

6 יוֹסֵף דֹּבְרִים׃ זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לִבְנוֹת צְלָפְחָד
לֵאמֹר לַטּוֹב בְּעֵינֵיהֶם תִּהְיֶנָה לְנָשִׁים אַךְ לְמִשְׁפַּחַת
7 מַטֵּה אֲבִיהֶם תִּהְיֶנָה לְנָשִׁים׃ וְלֹא־תִסֹּב נַחֲלָה לִבְנֵי
יִשְׂרָאֵל מִמַּטֶּה אֶל־מַטֶּה כִּי אִישׁ בְּנַחֲלַת מַטֵּה אֲבֹתָיו
8 יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל׃ וְכָל־בַּת יֹרֶשֶׁת נַחֲלָה מִמַּטּוֹת בְּנֵי
יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מַטֵּה אָבִיהָ תִּהְיֶה לְאִשָּׁה לְמַעַן
9 יִירְשׁוּ בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלַת אֲבֹתָיו׃ וְלֹא־תִסֹּב נַחֲלָה
מִמַּטֶּה לְמַטֶּה אַחֵר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מַטּוֹת בְּנֵי
י יִשְׂרָאֵל׃ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְּנוֹת צְלָפְחָד׃ מפטיר
11 וַתִּהְיֶינָה מַחְלָה תִרְצָה וְחָגְלָה וּמִלְכָּה וְנֹעָה בְּנוֹת צְלָפְחָד (מפטיר לספ׳)

6. *to whom they think best.* The difficulty was removed by giving them free choice as to whom they should marry, provided they married within the tribe.

8. *every daughter.* The decision in the case of the daughters of Zelophehad became the law for all similar cases.

married unto their father's brothers' sons. 12. They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13. These are the commandments and the judgements, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

The Massoretic Note states the number of verses in the Book of Numbers to be 1288; its Sedrahs (parshiyoth) 10; its Sedarim, smaller divisions according to the Triennial Cycle, 22; and its Chapters, 36.

For the Lesson from the Prophets, Jeremiah II, 4-28, III, 4 or IV, 1, 2 *see*, The Haftorahs, p. 452

For the Blessings before and after the Haftorah, *see* p. 368

12 לִבְנֵי דִּיהֶן לְנָשִׁים: מִמִּשְׁפַּחַת בֵּית־מְנַשֶּׁה בֶּן־יוֹסֵף הָיוּ
13 לְנָשִׁים וַתְּהִי נַחֲלָתָן עַל־מַטֵּה מִשְׁפַּחַת אֲבִיהֶן: אֵלֶּה
הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי
יִשְׂרָאֵל בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ:

ח ז ק

סכום פסוקי דספר במדבר אלף ומאתים ושמנים ושמנה. אפרח סימן: וחציו והיה האיש אשר אבחר בו מטהו יפרח: ופרשיותיו עשרה יי׳ בדד ינחנו סימן: וסדריו שנים ושלשים. לב טהור ברא לי אלהים סימן: ופרקיו ששה ושלשים. לו חכמו ישכילו זאת סימן: מניין הפתוחות שתים ותשעים. והסתומות ששים ושש. הכל מאה וחמשים ושמנה פרשיות. אני חלקך ונחלתך סימן:

12. *remained in the tribe.* Such legislation preserved to each tribe its own full inheritance in Canaan; and to each individual member in every tribe, his full inheritance with no possibility of alienation and loss.

13. *these are the commandments.* The subscription to the laws in XXII—XXXVI.

סדר

ההפטרות

לספר במדבר

THE HAFTORAHS

FOR

THE BOOK OF NUMBERS,

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth.

Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

[*Sephardim conclude each Haftorah with the words :—*

Our Redeemer! The Lord of Hosts is his name, the Holy One of Israel.]

After the Lesson from the Prophets, the Maftir says the following :—

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory ; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honour and for glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

Before reading the Lesson from the Prophets, the following is said by the Maftir :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים
וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר
בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

[Sephardim conclude each Haftorah with the words :—

[גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

After the Lesson from the Prophets, the Maftir says the following :—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל־הָעוֹלָמִים צַדִּיק
בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם
שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים
דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם כִּי אֵל מֶלֶךְ
נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ
בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָר
וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ
לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד:

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם הַשַּׁבָּת הַזֶּה
שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת. עַל־
הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ יִתְבָּרַךְ שִׁמְךָ
בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

THE HAFTORAHS

Or the Lessons from the Prophets

THE PARABLE OF A LIFE'S TRAGEDY

This Haftorah speaks in a strange imagery which is most puzzling to the ordinary reader. However, all difficulties disappear if we bear in mind that, in the opinion of the Rabbis, Hosea's domestic tragedy was ordained, and from the first intended, to make the Prophet realise, through personal suffering, Israel's unfaithfulness to God, and God's unending love of His people. Quite independently of this Rabbinic view of Hosea's life, modern commentators (Ewald, W. R. Smith, Cheyne) similarly read our Haftorah in the light of the tragic experience of the Prophet, recorded in the opening chapter of the Book of Hosea which precedes our Haftorah, and in Chapter III which follows it.

Their interpretation is as follows. A heavy domestic sorrow darkened Hosea's life. He had married a woman called Gomer; and she rendered him deeply unhappy. He found that he had wasted his love on a profligate woman. She fled from the Prophet's house, and sank lower and lower until she became the slave-concubine of another. But Hosea's love was proof even against faithlessness and dishonour. He, the deeply aggrieved husband, buys her back from slavery, and brings her into his house—as a ward, pitied and sheltered, but subjected to a period of probation that shall show whether her better self can be awakened.

It seems that while this tragedy was taking place within his own home, Hosea began to feel as if his own individual experience was symbolic of the story of his nation. There too it might be said that a loving husband, as it were, had been deceived and abandoned by a wife—the wife being Israel and the husband God. God had chosen the

סדר ההפטרות

הפטרת במדבר

הושע ב

The Haftorah (the Heb. term is *haphtarah*, "conclusion"), is the Lesson from the Prophets recited immediately after the Reading of the Law. Long before the destruction of the Second Temple, the custom had grown up of *concluding* the Reading of the Torah on Sabbaths, Fasts and Festivals with a selection from the "Earlier Prophets" (Joshua, Judges, Samuel and Kings), or from the "Later Prophets" (Isaiah, Jeremiah, Ezekiel and the Book of the Twelve Prophets). We possess no historical data concerning the institution of these Lessons. A medieval author on the Liturgy states that a little more than two thousand years ago (168 B.C.E.), Antiochus Epiphanes, king of Syria and Palestine, forbade the reading of the Torah under penalty of death. The Scribes, thereupon, substituted a chapter of the Prophets cognate to the portion of the Law that ought to have been read. But, whatever be the exact origin of the Haftorah, there is always some similarity between the Sedrah and the Prophetic selection. Even when the latter does not contain an explicit reference to the events of the Sedrah, it reinforces the teaching of the weekly Reading upon the mind of the worshipper by a Prophetic message of consolation and hope.

BEMIDBAR

HOSEA II, 1–22

The opening words of the Haftorah compare the future numbers of the nation to the sand of the sea, and thus connect with the Sedrah which gives the numbers of the Israelites in the wilderness. For the times and message of Hosea, see *Genesis*, p. 478–9 and 486–7.

I. BEMIDBAR

Hosea ii, 1–22

2 °1. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God.

°*In English Bibles, this is Chapter I, v. 10*

faithlessness through the faithlessness of his wife; and God's love of Israel, through his own persistent love of Gomer. Hence, when he writes down this parable from his life, he represents it as if God had from the first ordered him to marry a woman who *was* 'light of love,' and who *would be* faithless to her bond and her duty, in order by means of this parable to open the eyes of a blind and sinful people to their ingratitude and guilt (Montefiore). There is a perfect parallel to this in the Haftorah for Behar; see *Leviticus*, p. 410.

Hosea tells us also that of his unhappy marriage there were three children. When these children came, Hosea, it would appear, had already realised his wife's unworthiness, and the parable had already been borne in upon his soul. Hence, he feels constrained by a Divine command to give to their children symbolical names of terrible significance—names referring to that other wife's history and future, of which his own wife was the symbol and the image. The name of one is Jezreel (see on *v.* 2); of the second, Lo-Ruhammah ("Unpitied")—the dreadful message to his generation that the sin of Israel was too great to be forgiven; and the name of the third, Lo-Ammi, "Not-my-people." Israel was no longer God's covenant people.

So much for the background that is essential for the understanding of the Haftorah.

1–3. Israel's Destiny and Glorious Future.

1. *yet the number.* *Yet*, *i.e.* in contrast to the severe judgment just pronounced in the names of the three children.

ye are not my people. lit. "ye are Lo-Ammi."

sons of the living God. Better, *children of the living God.*

ב א וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם

poor down-trodden Israelites, the slaves of the Egyptians, to be His people; had allied Himself with them in love and faith; had showered His blessings upon them; had given them a national home, and made them a mighty people. And all these mercies Israel requited with blackest ingratitude. Instead of serving Him in purity and righteousness, they adopted the lascivious and cruel worship of the idolatrous Canaanites; and they forsook the true God, the Creator of heaven and earth, for the local godlings, the 'Baalim,' of the heathens around them. But it is his *feelings* towards Gomer that led the Prophet to an overwhelming spiritual discovery:—if *he* could love a faithless wife so tenderly and patiently, what must the love of God be towards His people? And if *he* did not despair that love and patience would awaken Gomer's better nature, would not God's everlasting mercies redeem His sinning people and save it from the fate that would otherwise await it? Justice demanded that Israel suffer for his sins; and suffering and exile would inevitably overtake him. But God's dealings with His children were not guided by Justice alone. God is not man whose last word is anger and passion. "The LORD loveth the children of Israel, though they turn unto other gods" (III, 1). The suffering and exile, therefore, with which He visits Israel cannot be ends in themselves. The infinite love of God will, by means of this very suffering and exile, purify Israel, lead him to self-knowledge, and bring him back in perfect repentance to God. The strongest bond between man and his Father who is in Heaven is love; man may forget that bond, but God never will. Israel's kingdom might fall, and all its outward structure totter into ruin; but Israel will live—because of the infinite love of God (Cassuto).

When the similarity between his wife's conduct and that of Israel dawned upon Hosea's mind, he felt that his marriage with the wayward Gomer must have been the will of God; nay, that his impulse to take this woman to wife was "the *beginning* of God's speaking to him" (Hosea I, 2). He saw that it was God's will that he should come to realise Israel's

2. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel. °3. Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

4. Plead with your mother, plead; for she is not my wife, neither am I her husband: and let her put away her harlotries from her face, and her adulteries from between her breasts; 5. lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with

°*In English Bibles, this is Chapter II, v. 1*

4. *plead with your mother.* The "mother" is collective Israel, and since this is addressed to the Israelites individually, it is equivalent to saying, Plead with one another (Kimchi).

she is not my wife . . . husband. An ancient formula for divorcing a wife (Cassuto). God is casting Israel off, because she deserted Him for Baal-worship.

harlotries. A departure from the RV. The imagery appropriate to a dissolute woman is continued. The false teachers and corrupt worship of the surrounding nations are meant (Kimchi). Let her put these things away, and in repentance return to God.

5. *strip her.* In ancient societies, the woman convicted of faithlessness was stripped naked, and handed over to death. As applied to Israel, the simile means that the nation would be driven from its land and perish in the wilderness of exile.

the day that she was born. As in the beginning of her national history in Egypt, when she was without power or possessions.

2 יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃ וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל
יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם
3 יִזְרְעֶאל׃ אִמְרוּ לַאֲחֵיכֶם עַמִּי וְלַאֲחוֹתֵיכֶם רֻחָמָה׃ רִיבוּ
4 בְאִמְּכֶם רִיבוּ כִּי־הִוא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישָׁהּ וְתָסַר
ה זְנוּנֶיהָ מִפָּנֶיהָ וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃ פֶּן־אַפְשִׁיטֶנָּה
עֲרֻמָּה וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ וְשַׂמְתִּיהָ כַמִּדְבָּר וְשַׁתִּהָ

2. *gathered together.* By the union of the two divided kingdoms of Israel and of Judah.

one head. A king from the house of David ; see III, 5.

up from the land. *i.e.* of their Exile (Targum and Kimchi).

Jezreel. The name of the Plain stretching from Mt. Carmel across the whole width of Palestine to the Jordan. In the preceding chapter (*v.* 4), *Jezreel* was the name given to the first son of Hosea to recall the massacre by Jehu in that Plain. It is an ominous sound, a knell rung in the ears of the house of Jehu to awaken the sense of guilt and the presentiment of retribution for the blood shed by its founder. But in the restoration now promised, Jezreel receives another and better significance based on its literal meaning : " God will sow." He will sow again His scattered people, and great will be that day of Israel's regeneration.

3. *say unto your brethren, Ammi.* The baleful names of the children are now reversed. Lo-Ammi becomes Ammi, My people ; and Lo-Ruhammah becomes Ruhamah, *i.e.* she who obtains compassion.

4–15. Israel's Dark Present

4–6. By one of those swift transitions that reflect the conflicting emotions by which his sensitive soul is torn—profound love for his people and anguish at their moral decay and the destruction it was precipitating—Hosea now arraigns Israel under the image of the faithless wife. Bright as is Israel's future, even so dark and despairing is the present. There must be a radical break with idolatries and disloyalties.

thirst; 6. yea, upon her children will I have no mercy; for they be children of harlotry. 7. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. 8. Therefore, behold, I will hedge up thy way with thorns, and I will make a fence against her, that she shall not find her paths. 9. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. 10. For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. 11. Therefore will I take back my corn in the time thereof, and my wine in the season thereof, and will pluck away my wool and my flax which should have covered her nakedness. 12. And now will I discover her shame in the sight of her lovers, and none shall deliver her out of mine hand. 13. I will also

11–15. But repentance must be deep and lasting; a moral revolution, not merely an acknowledgment of God, or a desire for His benefits. *Therefore* (*v.* 11) dire punishment must first overtake the nation, and they must be deprived of all the good things they have abused.

11. *in the time thereof.* When the crop should ripen, it shall fail.

12. *her lovers.* The idols she worships.

6 בְּאֶרֶץ צִיָּה וַהֲמִתְּיָהּ בַּצָּמָא׃ וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם כִּי־
7 בְנֵי זְנוּנִים הֵמָּה׃ כִּי זָנְתָה אִמָּם הוֹבִישָׁה הוֹרָתָם כִּי
אָמְרָה אֵלְכָה אַחֲרֵי מְאַהֲבַי נֹתְנֵי לַחְמִי וּמֵימַי צַמְרִי
8 וּפִשְׁתִּי שִׁמְנִי וְשִׁקּוּיָי׃ לָכֵן הִנְנִי־שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים
9 וְגָדַרְתִּי אֶת־גְּדֵרָהּ וּנְתִיבוֹתֶיהָ לֹא תִמְצָא׃ וְרָדְפָה אֶת־
מְאַהֲבֶיהָ וְלֹא־תַשִּׂיג אֹתָם וּבִקְשָׁתַם וְלֹא תִמְצָא וְאָמְרָה
אֵלְכָה וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אָז מֵעָתָּה׃
י וְהִיא לֹא יָדְעָה כִּי אָנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ
11 וְהַיִּצְהָר וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב עָשׂוּ לַבָּעַל׃ לָכֵן אָשׁוּב
וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ וְתִירוֹשִׁי בְּמוֹעֲדוֹ וְהִצַּלְתִּי צַמְרִי
12 וּפִשְׁתִּי לְכַסּוֹת אֶת־עֶרְוָתָהּ׃ וְעַתָּה אֲגַלֶּה אֶת־נַבְלֻתָהּ

6. *will I have no mercy.* Even as the innocent children suffer through their parents' faithlessness, so will the righteous in Israel be engulfed in the general calamity.

7. *hath done shamefully.* Through her worship of the Baalim, and the lascivious rites that accompanied such worship.

8–10. God separates Israel from the idols, so that Israel learns, through tribulation, their helplessness and vanity.

9. *follow after her lovers . . . not find them.* Propitiation of the Baalim by supplication and sacrifices will not bring back her lost prosperity.

return to my first husband. i.e. God. Suffering will bring Israel back to Him. They will then realise that the great gifts they enjoyed were God's love tokens (Horton). But not till the Exile did genuine repentance come (Kimchi).

then was it better. When Israel trusted in and obeyed the God of his Fathers.

10. *she did not know.* During the years of apostasy.

they used for Baal. For making or beautifying images of Baal.

cause all her mirth to cease, her feasts, her new moons, and her sabbaths, and all her solemn assemblies. 14. And I will lay waste her vines and her fig trees, whereof she hath said, These are my hire that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. 15. And I will visit upon her the days of the Baalim, wherein she burned incense to them; when she decked herself with her earrings and her jewels, and went after her lovers, and forgat me, saith the LORD. 16. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 17. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in

there as she did in the days when she came out of Egypt, and the Valley of Sadness shall become the Door of Hope.

16. *I will allure her.* Entice her to return by the gentle discipline of love.

into the wilderness. Of the Exile, far from the distractions and temptations of the past.

comfortably. "Tenderly" (AJ); lit. "to her heart." God would woo His people in their distress.

17. *valley of Achor.* The references is to Josh. VII, 26. *Achor* means, "troubling." The valley in which Achan was punished for his sin that brought down punishment upon Israel on entering the Holy Land, shall become a Door of Hope and shall bring deliverance. The punishment of exile would carry its hidden blessing: it would purge and purify the nation, and prove the door of hope leading to a better national future.

sing. Or, "respond"; *i.e.* to God's endearing call as in the days of the first espousals. Perhaps an allusion

13 לְעֵינֶי מְאַהֲבֶיהָ וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי׃ וְהִשְׁבַּתִּי כָּל־
14 מְשׂוֹשָׂהּ חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ וְכָל מוֹעֲדָהּ׃ וְהַשְׁמֹתִי
גַּפְנָהּ וּתְאֵנָתָהּ אֲשֶׁר אָמְרָה אֶתְנָה הֵמָּה לִי אֲשֶׁר נָתְנוּ־
טו לִי מְאַהֲבָי וְשַׂמְתִּים לְיַעַר וַאֲכָלָתַם חַיַּת הַשָּׂדֶה׃ וּפָקַדְתִּי
עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים אֲשֶׁר תַּקְטִיר לָהֶם וַתַּעַד נִזְמָהּ
וְחֶלְיָתָהּ וַתֵּלֶךְ אַחֲרֵי מְאַהֲבֶיהָ וְאֹתִי שָׁכְחָה נְאֻם־יְהוָה׃
16 לָכֵן הִנֵּה אֲנֹכִי מְפַתֶּיהָ וְהֹלַכְתִּיהָ הַמִּדְבָּר וְדִבַּרְתִּי עַל־
17 לִבָּהּ׃ וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עָכוֹר לְפֶתַח
תִּקְוָה וְעָנְתָה שָׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלוֹתָהּ מֵאֶרֶץ

13. *her feasts.* Passover, Pentecost and Tabernacles; also any private occasion for rejoicing (Kimchi).

solemn assemblies. "Appointed seasons" (AJ), to include New Year and the Day of Atonement.

14. *my lovers have given me.* As a reward for worshipping them.

15. *visit.* Remember for punishment.

the Baalim. The festivals kept in honour of the deities of the heathen Canaanites, or the adaptation of that cult by Jeroboam in the two golden calves he set up. These festivals were bacchanalian in character.

16–17. God's Love of Israel

The bright promise of the Divine undying love now takes the place of threats. Hosea's consciousness of the greatness of the Divine love was such that he never pronounced a doom on his people, but immediately the mercy of God broke in upon him like a new dawn. Israel, the erring wife, has been sent away from the home of her Husband, but not from His heart. The punishments were but God's *wooing* of the misguided spouse so that she seek Him again. He will never entirely repudiate her who gave Him the love of her youth. He will bring her into the wilderness, where they have loved each other; He will console her; she will sing

the days of her youth, and as in the day when she came up out of the land of Egypt. 18. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. 19. For I will take away the names of the Baalim out of her mouth, and they shall no more be mentioned by their name. 20. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. 21. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercies. 22. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21. *I will betroth thee unto me in righteousness . . . know the* LORD. Betrothal was always accompanied by a gift. God will endow Israel, His bride, with righteousness, lovingkindness and faithfulness—that she had lost. The bride's gift will be "knowledge of God"—recognition that God is a God of righteousness, lovingkindness of faithfulness, and that in these things He delights. Such a betrothal is everlasting.

18 מִצְרָיִם׃ וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה תִּקְרְאִי אִישִׁי
19 וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃ וְהַסִרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים
כ מִפִּיהָ וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם׃ וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם
הַהוּא עִם־חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה
וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבּוֹר מִן־הָאָרֶץ וְהִשְׁכַּבְתִּים
21 לָבֶטַח׃ וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק
22 וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃ וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ
23 אֶת־יְהוָה׃

to the Songs of Moses and Miriam where the same word is used of Miriam's responding refrain to the chant of Moses.

18–22. The Fruits of Repentance

When Israel returns unto God, heathenish worship will be done away with; there will be security from the ravages of beast and man; and the second betrothal of Israel unto God, being founded on righteousness and loyal love, will last forever.

18. *Ishi.* "My husband," with the underlying idea of affection and endearment.

no more Baali. Also a term for husband, lit. "my master"; but the word was debased through its use of heathen gods. Also it has the underlying idea of ownership, and corresponding subservience on the part of the wife. The bond between God and Israel is to be one of enduring love.

20. *will I make a covenant.* A reversal of *v.* 14. An assurance of the security awaiting both land and people under a striking poetical figure of immunity from hostile elements in Nature (cf. Isa. xi, 6–9), and from hostile man whose weapons of warfare would be broken for ever (cf. Isa. ii, 4).

HOLY LAND
AT THE
TIME OF THE JUDGES
English Miles
0 5 10 20 30
35
Sidon
30'
36
DAMASCUS
R. Jordan
Mount Hermon
R. Pharpar
Zarephath
R. Leontes
DAN
Tyre
Beth-Rehob
ASHER
MACHATHITES
GESHURITES
Kedesh Naphtali
Waters of Merom
Hazor
B A S H A N
NAPHTALI
Ramah
Acchо
MANASSEH
Sea of Chinnereth
Aphek
Ashtaroth Karnaim
Hevoth Jair
ZEBULUN
Rimmon
Mt. Carmel
Jokneam
Adamah
Mt. Gilboa
Beth-Shemesh
Jezreel
Shunem
Dor
Megiddo
Edrei
Ramath Mizpeh
LAND of TOB
ISSACHAR
Taanach
Beth-shean
Jabesh Gilead
Bethulia
Bezek
Thebez
Abel Meholah
Mizpeh
Pirathon
MANASSEH
Tophrah
GAD
Shechem
Mt. Ebal
Succoth
R. Jabbok
Joppa
Mount Ephraim
Ataroth
Mt. Gilead
Penuel
EPHRAIM
Beth-Dagon
DAN
Lod
Elon
Rabbath Ammon
Ai
Bethel
Jericho
Gilgal
BENJAMIN
Gibeon
Ajalon
Gezer
Anathoth
JERUSALEM
Beth-Hoglah
Beth-Hanan
Mt. Nebo
Mt. Pisgah
Medeba
Bethlehem
Mt. Peor
REUBEN
Adullam
Ashkelon
Hebron
JUDAH
SALT SEA
Dibon
Aroer
SEA OF THE PLAIN
R. Arnon
Ar Moab
Rabboth Moab
Kir Moab
Beersheba
Arad
GREAT SEA (MEDITERRANEAN)
Plain of Sharon
Brook Kanah
Pass of Beth-horon
Valley of Elah
Valley of Sorek
Valley of Eshcol
Valley of Hebron
Valley of Zin
Valley of Salt
Valley of Arnon
Valley of Zered
Valley of Jordan

הפטרת נשא

שופטים יג

יג 2 וַיְהִי֙ אִ֣ישׁ אֶחָ֔ד מִצָּרְעָ֖ה
מִמִּשְׁפַּחַ֣ת הַדָּנִ֑י וּשְׁמ֣וֹ מָנ֗וֹחַ וְאִשְׁתּ֙וֹ֙ עֲקָרָ֣ה וְלֹ֔א יָלָֽדָה׃
3 וַיֵּרָ֣א מַלְאַךְ־יְהוָ֗ה אֶל־הָֽאִשָּׁה֙ וַיֹּ֣אמֶר אֵלֶ֔יהָ הִנֵּה־נָ֥א אַתְּ־

II. NASO

Judges XIII, 2–25

Samson lived in the days of the Judges, that dark age in Bible history when there was no king in Israel and each one did that which was right in his own eyes. Deborah and Gideon and Jephthah were foremost among those "Judges," *i.e.* champions who rescued their brethren from the slavery and degradation of the alien oppressor. And now the people had again been in bondage for over forty years to the Philistines, the most powerful and best organised of Israel's foes in the struggle for the possession of Canaan. They occupied the Maritime Plain and the hill-country between the sea and mountains of Judea, from Gaza northwards to Joppa. Unlike the Midianites and Moabites who merely came to plunder, the Philistines conquered in order to rule. They disarmed the Israelites, and reduced them to a condition of abject submission. They remained a mortal menace to Israel until their power was broken by David.

Samson, whose birth is foretold and announced in this Haftorah, brought a temporary deliverance from the Philistine yoke. But he was utterly alone, and he wrought his intermittent feats of private revenge and daring alone, supported neither by enthusiasm for the national cause nor by active help from his people. He was a man, strong physically but weak morally, who suffered shipwreck through following "the desire of the eyes," and permitting himself to

II NASO

JUDGES XIII, 2–25

13 2. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. 3. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt

be ensnared by a heathen woman. His life came to nothing. Blinded by his enemies, he buried his enemies and himself in the ruins of the idolatrous temple in which the Philistines had gathered to feast over his miseries. "The story of Samson and his vain struggles fitly closes the period of the Judges, while presaging the more ominous times when the tribes will seek and find, in union under a central monarchy, their freedom and their future" (Garstang).

Samson was to be a Nazirite from birth. Hence the selection of this chapter as Haftorah for the Sedrah which brings the regulations governing the life of the Nazirite.

2. *Zorah.* Identified with the modern Sur'ah, about 17 miles to the west of Jerusalem. Is it without religious significance that Israel's new champion was to arise from Dan, at that time the least powerful of the tribes?

Manoah. lit. "rest," or, "place of rest."

his wife. A woman of deep religious spirit, and worthy to be the mother of a deliverer of Israel.

was barren. "The child in such a case was a special gift of God, and marked out for a special career" (Cooke).

conceive, and bear a son. 4. Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing: 5. for, lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazirite unto God from the womb: and he shall begin to save Israel out of the hand of the Philistines. 6. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of the angel of God, very terrible; and I asked him not whence he was, neither told he me his name: 7. but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, and eat not any unclean thing: for the child shall be a Nazirite unto God from the womb to the day of his death. 8. Then Manoah intreated the LORD, and said, Oh Lord, I pray thee, let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. 9. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. 10. And the woman made haste, and ran, and told her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. 11. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I

4 עֲקָרָה וְלֹא יָלַדְתְּ וְהָרִית וְיָלַדְתְּ בֵּן: וְעַתָּה הִשָּׁמְרִי נָא
ה וְאַל־תִּשְׁתִּי יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טָמֵא: כִּי הִנָּךְ
הָרָה וְיֹלַדְתְּ בֵּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נְזִיר
אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבָּטֶן וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת־
6 יִשְׂרָאֵל מִיַּד־פְּלִשְׁתִּים: וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ
לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמַרְאֵהוּ כְּמַרְאֵה מַלְאַךְ
הָאֱלֹהִים נוֹרָא מְאֹד וְלֹא שְׁאִלְתִּיהוּ אֵי־מִזֶּה הוּא וְאֶת־שְׁמוֹ
7 לְאֹ־הִגִּיד לִי: וַיֹּאמֶר לִי הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וְעַתָּה אַל־
תִּשְׁתִּי יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טָמְאָה כִּי־נְזִיר אֱלֹהִים
8 יִהְיֶה הַנַּעַר מִן־הַבֶּטֶן עַד־יוֹם מוֹתוֹ: וַיֶּעְתַּר מָנוֹחַ אֶל־
יְהוָה וַיֹּאמַר בִּי אֲדֹנָי אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יָבוֹא־
9 נָא עוֹד אֵלֵינוּ וְיוֹרֵנוּ מַה־נַּעֲשֶׂה לַנַּעַר הַיּוּלָּד: וַיִּשְׁמַע
הָאֱלֹהִים בְּקוֹל מָנוֹחַ וַיָּבֹא מַלְאַךְ הָאֱלֹהִים עוֹד אֶל־
הָאִשָּׁה וְהִוא יוֹשֶׁבֶת בַּשָּׂדֶה וּמָנוֹחַ אִישָׁהּ אֵין עִמָּהּ:
י וַתְּמַהֵר הָאִשָּׁה וַתָּרָץ וַתַּגֶּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הִנֵּה

ח"נ v. 8. מלא ו ibid. הלי בדגש

4. *any unclean thing.* In order that self-control, which must distinguish all those consecrated to a higher service, might be implanted in him even during the pre-natal period (Ralbag). Samson was thus predestined for his career.

5. *begin to save Israel . . . Philistines.* No one before him attempted to shake their power. His exploits against them were the first steps towards their final subjugation by David. Samson *began* to save Israel.

6. *a man of God.* An inspired man ; the designation of a prophet, for such she took him to be.

his countenance. His appearance.

very terrible. Awe-inspiring, so that she did not venture to question him.

am. 12. And Manoah said, Now when thy words come to pass, what shall be the ordering of the child, and how shall we do unto him? 13. And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. 14. She may not eat of any thing that cometh of the grape-vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded let her observe. 15. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, that we may make ready a kid for thee. 16. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt make ready a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was the angel of the LORD. 17. And Manoah said unto the angel of the LORD, What is thy name, that when thy words come to pass we may do thee honour? 18. And the angel of the LORD said unto him, Wherefore askest thou after my name, seeing it is secret? 19. So Manoah took the kid with the meal offering, and offered it upon the rock unto the LORD: and the angel did wondrously, and Manoah and his wife looked on. 20. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on; and they fell on their faces to the ground. 21. But the angel of the LORD did no more appear to Manoah or to his wife. Then Manoah knew

1 נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא בַיּוֹם אֵלָי: וַיָּקָם וַיֵּלֶךְ מָנוֹחַ
אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר לוֹ הַאַתָּה הָאִישׁ
12 אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנִי: וַיֹּאמֶר מָנוֹחַ עַתָּה
13 יָבֹא דְבָרֶיךָ מַה־יִּהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ: וַיֹּאמֶר
מַלְאַךְ יְהוָה אֶל־מָנוֹחַ מִכֹּל אֲשֶׁר־אָמַרְתִּי אֶל־הָאִשָּׁה
14 תִּשָּׁמֵר: מִכֹּל אֲשֶׁר־יֵצֵא מִגֶּפֶן הַיַּיִן לֹא תֹאכַל וְיַיִן וְשֵׁכָר
אַל־תֵּשְׁתְּ וְכָל־טֻמְאָה אַל־תֹּאכַל כֹּל אֲשֶׁר־צִוִּיתִיהָ
ס תִּשְׁמֹר: וַיֹּאמֶר מָנוֹחַ אֶל־מַלְאַךְ יְהוָה נַעְצְרָה־נָּא אוֹתָךְ
16 וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עִזִּים: וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל־מָנוֹחַ
אִם־תַּעְצְרֵנִי לֹא־אֹכַל בְּלַחְמֶךָ וְאִם־תַּעֲשֶׂה עֹלָה לַיהוָה
17 תַּעֲלֶנָּה כִּי לֹא־יָדַע מָנוֹחַ כִּי־מַלְאַךְ יְהוָה הוּא: וַיֹּאמֶר
מָנוֹחַ אֶל־מַלְאַךְ יְהוָה מִי שְׁמֶךָ כִּי־יָבֹא דְבָרְךָ וְכִבַּדְנוּךָ:
18 וַיֹּאמֶר לוֹ מַלְאַךְ יְהוָה לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וְהוּא פֶלִאי:
19 וַיִּקַּח מָנוֹחַ אֶת־גְּדִי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצּוּר
ב לַיהוָה וּמַפְלִא לַעֲשׂוֹת וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים: וַיְהִי בַּעֲלוֹת
הַלַּהַב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מַלְאַךְ־יְהוָה בְּלַהַב
הַמִּזְבֵּחַ וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים וַיִּפְּלוּ עַל־פְּנֵיהֶם אָרְצָה:
21 וְלֹא־יָסַף עוֹד מַלְאַךְ יְהוָה לְהֵרָאֹה אֶל־מָנוֹחַ וְאֶל־אִשְׁתּוֹ

ז. 17 יחיר ח. 18 יחיר א

12. *what shall be the ordering of the child . . . him.* "What shall be the rule for the child, and what shall be done with him" (AJ); *i.e.* how shall we train him?

16. *thy bread.* Thy food.

thou must offer it. *i.e.* the kid which Manoah was ready to prepare (*v.* 15).

unto the LORD. And not to any strange gods.

18. *secret.* lit. "wonderful"; above your comprehension; or, "hidden" (AJ); cf. Gen. XXXII, 29.

19. *upon the rock.* As upon an altar.

that he was the angel of the LORD. 22. And Manoah said unto his wife, We shall surely die, because we have seen God. 23. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meal offering at our hand, neither would he have shewed us all these things, nor would at this time have told us such things as these. 24. And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. 25. And the spirit of the LORD began to move him in Mahaneh-dan, between Zorah and Eshtaol.

Milton's *Samson Agonistes* is a wonderful commentary on his life. So is Watts' *Samson*. "Watts paints him in serious thoughtful mood, with a far-away look in his eyes that yet seem to see nothing, feeling how far short he has come of his great consecration; how the Spirit's power has been to him a gift endowing him at times with supernatural strength, but not a sanctifying grace always abiding in him and transforming his nature. And perhaps this was a more common mood with him, though he does not give way to it, than the joyousness which overflowed in mirthful tricks and plays upon words which is associated with him. His story, if we rightly consider it, was pathetic and tragic in the highest degree" (Macmillan).

22 אָז יָדַע מָנוֹחַ כִּי־מַלְאַךְ יְהוָה הוּא: וַיֹּאמֶר מָנוֹחַ אֶל־
23 אִשְׁתּוֹ מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ: וַתֹּאמֶר לוֹ אִשְׁתּוֹ
לוּ חָפֵץ יְהוָה לַהֲמִיתֵנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה
24 וְלֹא הֶרְאָנוּ אֶת־כָּל־אֵלֶּה וְכָעֵת לֹא הִשְׁמִיעָנוּ כָּזֹאת: וַתֵּלֶד
הָאִשָּׁה בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ
כה יְהוָה: וַתָּחֶל רוּחַ יְהוָה לְפַעֲמוֹ בְּמַחֲנֵה־דָן בֵּין צָרְעָה
וּבֵין אֶשְׁתָּאֹל:

23. *the* LORD . . . *he would not have received* . . . *at our hand*. The wisdom of her remark is noteworthy.

told us such things as these. The message as to the birth and training of the child, which necessarily presupposed the continued life of the parents.

25. *to move him*. *i.e.* to great and powerful action from time to time (Rashi). "The spirit of the LORD" is represented as an impulse stirring him from within. The Heb. root denotes the sounding of a bell. The story of Samson is full of sadness. It reveals a nation utterly deteriorated and disintegrated, and a man who through self-indulgence weakens and eventually loses his God-given power to deliver his people. The time was, alas, to come when Scripture would record of him, "he wist not that the LORD was departed from him" (XVI, 20).

III. BEHAALOSECHA

ZECHARIAH II, 14–IV, 7

2 14. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. 15. And many nations shall join themselves to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. 16. And the LORD shall

power, but by My spirit, saith the LORD *of Hosts*"—these words of Zechariah may be said to proclaim the lesson of all Jewish history; it is certainly the Prophetic teaching of the Maccabean Festival with which his name is linked in the synagogue service.

The Prophet's vision of the "candlestick all of gold" in chap. IV, with its teaching that God alone is the Source of all light, connects with the Sedrah which opens with the command concerning the Menorah.

14. *I will dwell in the midst of thee.* Through the visible symbol of the restored Temple.

הפטרת בהעלתך

זכריה ב

ב 14 רָנִּי
וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה׃
טו וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם
וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ׃

BEHAALOSECHA

ZECHARIAH II, 14–IV, 7

Zechariah was one of the exiles who returned from Babylon when Cyrus promulgated his decree of Restoration in the year 537. He began his prophecies about 17 years afterwards. Disastrous seasons and the hostility of neighbours had discouraged the people, and all operations in connection with rebuilding the Temple had long ceased.

At this juncture the Prophets Haggai and Zechariah appeared, roused the people from their despondency and fired them to resume the work which had been suspended.

In our Haftorah, Zechariah assures the people of the Divine assistance in their work of rebuilding the Temple and of national rehabilitation. "*Not by might, nor by*

inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. 17. Be silent, all flesh, before the LORD: for he is waked up out of his holy habitation.

3 1. And he shewed me Joshua the high priest standing before the angel of the LORD, and the Adversary standing at his right hand to be his adversary. 2. And the LORD said unto Satan, The LORD rebuke thee, O Adversary; yea, the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3. Now Joshua was clothed with filthy garments, and stood before the angel. 4. And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. 5. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed

2. *a brand plucked out of the fire.* Something precious (in this case, the Returned Remnant of Israel) snatched from destruction.

3. *filthy garments.* Symbolising the iniquities of the people that retard the completeness of the Redemption.

4. *he.* *i.e.* the angel.

those that stood before him. *i.e.* attendant angels who are represented as waiting upon him.

take the filthy garments from off him. Symbolises the removal of the people's sin, forgiveness.

5. *I said.* The idea of a defiled priesthood is intolerable to the Prophet, and he bursts forth with the request that the complete sign of priestly purity and national acceptance be granted.

mitre. Or, "diadem." Let Joshua not only be cleansed and clothed, but crowned as well.

16 וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אַדְמַת הַקֹּדֶשׁ וּבָחַר
17 עוֹד בִּירוּשָׁלִָם׃ הַס כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי נֵעוֹר
מִמְעוֹן קָדְשׁוֹ׃
ג א וַיַּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאַךְ יְהוָה
2 וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשִׂטְנוֹ׃ וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן
יִגְעַר יְהוָה בְּךָ הַשָּׂטָן וְיִגְעַר יְהוָה בְּךָ הַבֹּחֵר בִּירוּשָׁלִָם
3 הֲלוֹא זֶה אוּד מֻצָּל מֵאֵשׁ׃ וִיהוֹשֻׁעַ הָיָה לָבוּשׁ בְּגָדִים
4 צוֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ׃ וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים
לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו
ה רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃ וָאֹמַר
יָשִׂימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ וַיָּשִׂימוּ הַצָּנִיף הַטָּהוֹר עַל־

17. *be silent.* All hostile efforts directed against the rebuilding of the Temple, and later any human opposition to God's ultimate purpose, shall fail.

Chapter III

Zechariah's messages are chiefly conveyed by means of visions. The object of the vivid visions, so dramatically described in the remainder of the Haftorah, is to banish the disturbing thoughts and fears which were depressing the people.

1. *Joshua.* The first high priest after the Restoration. He was prominently associated with Zerubbabel, the then Governor of Judah, in the erection of the Second Temple. Zerubbabel was the grandson of Jehoiachin, the last independent king of Judah, who had been carried awaycaptive to Babylon in the year 597.

the Adversary. Heb. "*Satan.*" One who opposes with false accusations. Satan accuses Joshua and the people, of sinfulness, and that they are, therefore, unworthy to rebuild the Temple. Perhaps a similar feeling, arising out of their disappointments, depressed the people. But Satan is rebuked; and the returned exiles are assured that their fears are groundless.

him with garments; and the angel of the LORD stood by. 6. And the angel of the LORD protested unto Joshua, saying, 7. Thus saith the LORD of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. 8. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men which are a sign: for, behold, I will bring forth my servant the Branch. 9. For behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. 10. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

upon one stone are seven eyes. *i.e.* upon every stone in the Temple there shall be "seven eyes," conveying the idea of the very special watchfulness and care that God will exercise over His house (Kimchi).

The same commentator quotes the interesting opinion of his father that in the number "seven" we may see a reference to the seven great leaders of the period to whom the Jewish rebirth was due: Joshua, Ezra, Nehemiah, Zerubbabel, Haggai, Zechariah and Malachi.

I will engrave the graving thereof. As the engraving completes and beautifies a work, so God assures the people that the Temple will be completed to every detail (Kimchi).

I will remove the iniquity of that land. Sin, the chief cause of sorrow and suffering, will be removed with the coming of the new Temple.

10. *shall ye call.* *i.e.* invite. A picture of general felicity and security.

6 רֹאשׁוֹ וַיִּלְבְּשֵׁהוּ בִּגְדֵים וּמַלְאַךְ יְהוָה עֹמֵד׃ וַיָּעַד מַלְאַךְ
7 יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי
תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי
וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים
8 הָאֵלֶּה׃ שְׁמַע־נָא יְהוֹשֻׁעַ | הַכֹּהֵן הַגָּדוֹל אַתָּה וְרֵעֶיךָ
הַיֹּשְׁבִים לְפָנֶיךָ כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־
9 עַבְדִּי צֶמַח׃ כִּי | הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ
עַל־אֶבֶן אַחַת שִׁבְעָה עֵינָיִם הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ נְאֻם יְהוָה
צְבָאוֹת וּמַשְׁתִּי אֶת־עֲוֹן הָאָרֶץ הַהִוא בְּיוֹם אֶחָד׃ בַּיּוֹם
הַהוּא נְאֻם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת
גֶּפֶן וְאֶל־תַּחַת תְּאֵנָה׃

6. *protested.* *i.e.* solemnly assured.

7. *if thou wilt walk in my ways.* The first condition of the priesthood is that, not only in the Temple but in his own life, the priest shall observe the Divine requirements of conduct, and always remember to Whose service he is consecrated.

that stand by. Among these attendant angels (*v.* 4). Targum and Kimchi explain "after death," and take it as an allusion to the immortality of the soul.

8. *thy fellows.* The assistant priests.

men which are a sign. Of God's favour. The restored priesthood is a pledge of the coming of the Messianic Kingdom. Humble and modest as were the beginnings of the Temple, they were portents which contained within them the pledge of the fulfilment of the complete Redemption.

the Branch. Or, "the Shoot." According to Rashi, Zechariah here means Zerubbabel, who as the civic leader will complete, with Joshua as the spiritual leader, the rehabilitated state. A comparison with VI, 12 supports this interpretation.

9. *for behold the stone.* The coping-stone of the Temple (see last verse of the Haftorah, "head stone") which in this vision is set before Joshua to symbolise the certainty of the rebuilding.

4 1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. 2. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof: 3. and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4. And I answered and spake to the angel that talked with me, saying, What are these, my lord? 5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6. Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace, unto it.

7. *who art thou, O great mountain.* Repeating the above idea. Whatever obstacles may arise to hinder him, they will all be overcome.

bring forth the head stone. Amid the joyful acclamations of the people when they see the Temple completed.

grace, grace, unto it. *i.e.* may God's grace and favour rest on it!

ד א וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיְעִירֵנִי כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ׃
2 וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת
זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה
3 וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃ וּשְׁנַיִם זֵיתִים
4 עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃ וָאַעַן וָאֹמַר
ה אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה אֵלֶּה אֲדֹנִי׃ וַיַּעַן הַמַּלְאָךְ
הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וָאֹמַר
6 לֹא אֲדֹנִי׃ וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־
זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר
7 יְהוָה צְבָאוֹת׃ מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר
וְהוֹצִיא אֶת־הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן ו חֵן לָהּ׃

ד 2. v ואמר קרי

Chapter IV

Another vision. The Prophet's thoughts now turn to Zerubbabel, and the need to encourage him in his work. He would further enforce the lesson that God alone is the source of all Light, as well as power, to rulers and people alike.

2. *candlestick.* Such as stood in the Second Temple.

seven pipes. One to each lamp carrying the supply of oil.

3. *two olive trees.* Representing Joshua and Zerubbabel, who were appointed respectively to the spiritual and civil leadership, and by whom the work in hand would be accomplished (Kimchi); see *v.* 12.

6. *this is the word.* *i.e.* the message of the Lord to Zerubbabel. As the lights are controlled by an unseen agency, so behind Zerubbabel and his allotted work is the invisible spirit and help of God. All the difficulties in the way will disappear; and, in spite of the hostility and mockings of the people who have hitherto opposed, he will complete the building of the Temple, "not by might, nor by power, but by My spirit, saith the Lord of hosts."

IV. SHELACH LECHA

Joshua ii, 1–24

2 1. And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, Go view the land, and Jericho. And they went, and came into the house of an harlot whose

secretly. *i.e.* unbeknown to the children of Israel, as Joshua fears a possible repetition of what took place in the Wilderness. It cannot refer to the inhabitants of Jericho; otherwise there was no need for Scripture to state it (Ehrlich). The Heb. root חרש also denotes earthenware; hence the Midrash paraphrases, "disguised as potters, or sellers of earthenware."

and Jericho. *i.e.* and particularly Jericho.

Jericho. Jericho was at least 1,000 years old when the Israelites prepared to attack this city that barred their route to the whole Western plateau. It was the gateway to the Promised Land, and its capture was of the greatest importance to the Israelites. Garstang's excavations in 1931 on the site of ancient Jericho make an epoch in Biblical studies. Among other results, he has now definitely fixed the date of the capture of Jericho by Joshua as 1407, and therefore that of the Exodus as 1447 B.C.E.

an harlot. Better, *an innkeeper*, or purveyor of food, from זון "to provide" (Targum, Rashi, Kimchi). Women were frequently innkeepers in ancient Egypt and Greece.

Rahab. According to Rabbinical tradition, she became a sincere convert to the religion of Israel after the fall of Jericho.

הפטרת שלח לך

יהושע ב

Cap. II. ב

ב א וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם אֲנָשִׁים מְרַגְּלִים
חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ

SHELACH LECHA

Joshua II, 1–24

The Sedrah recounts the story of the twelve Spies sent by Moses to report on Canaan, Joshua himself being one of their number: the Haftorah tells us of the two men sent by Joshua on a similar errand to Jericho. But whereas the report of the former, with its fears and exaggerations, was followed by the tragic consequences of unbelief; the latter, with their inspiring declaration, "The Lord hath delivered into our hands all the land," thrilled the people with the assurance of victory that awaited them.

The Book of Joshua records the conquest of Canaan by Israel, the settlement of the Israelite tribes in the land, and the beginning of their consolidation into a nation. Joshua himself is one of the outstanding characters in Scripture; the faithful servant, the victorious soldier, the intrepid general, the wise ruler; and the man of deep faith and humility—his last addresses reviewing the past do not contain a word of his own achievements. The final words of his farewell exhortation to his people to stand firm in their allegiance to God are among the great utterances of history: "Choose you this day whom you will serve—but as for me and my house, we will serve the Lord" (Joshua xxiv, 15).

1. *Shittim.* lit. "acacia trees;" the place of the encampment opposite Jericho, on the Eastern side of the Jordan.

name was Rahab, and lay there. 2. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the land. 3. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the land. 4. And the woman took the two men, and hid them ; and she said, Yea, the men came unto me, but I wist not whence they were : 5. and it came to pass about the time of the shutting of the gate, when it was dark, that the men went out : whither the men went I wot not : pursue after them quickly ; for ye shall overtake them. 6. But she had brought them up to the roof, and hid them with the stalks of the flax, which she had laid in order upon the roof. 7. And the men pursued after them the way to Jordan unto the fords : and as soon as they which pursued after them were gone out, they shut the gate. 8. And before they were laid down, she came up unto them upon the roof ; 9. and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and

This was partly due to the fact that it had only *one* gate.

6. *flax . . . upon the roof.* The flat roofs of Eastern houses were also used for drying flax-stalks.

9. *your terror is fallen upon us.* " The presence of the host of the Israelites on the opposite bank, and the known tendency of nomads to push into the country when opportunity afforded, must have filled the king and people of Jericho with misgiving and perplexity " (Garstang).

2 בֵּית אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה: וַיֵּאָמֵר לְמֶלֶךְ
יְרִיחוֹ לֵאמֹר הִנֵּה אֲנָשִׁים בָּאוּ הֵנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל
3 לַחְפֹּר אֶת־הָאָרֶץ: וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל־רָחָב לֵאמֹר
הוֹצִיאִי הָאֲנָשִׁים הַבָּאִים אֵלַיִךְ אֲשֶׁר־בָּאוּ לְבֵיתֵךְ כִּי
4 לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ: וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים
וַתִּצְפְּנָו וַתֹּאמֶר כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאַיִן
ה הֵמָּה: וַיְהִי הַשַּׁעַר לִסְגּוֹר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצָאוּ לֹא
יָדַעְתִּי אָנָה הָלְכוּ הָאֲנָשִׁים רִדְפוּ מַהֵר אַחֲרֵיהֶם כִּי
6 תַשִּׂיגוּם: וְהִיא הֶעֱלָתַם הַגָּגָה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ
7 הֲעֲרֻכוֹת לָהּ עַל־הַגָּג: וְהָאֲנָשִׁים רָדְפוּ אַחֲרֵיהֶם דֶּרֶךְ
הַיַּרְדֵּן עַל הַמַּעְבָּרוֹת וְהַשַּׁעַר סָגָרוּ אַחֲרֵי כַּאֲשֶׁר יָצְאוּ
8 הָרֹדְפִים אַחֲרֵיהֶם: וְהֵמָּה טֶרֶם יִשְׁכָּבוּן וְהִיא עָלְתָה
9 עֲלֵיהֶם עַל־הַגָּג: וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן
יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה אֵימַתְכֶם עָלֵינוּ וְכִי

v. 5. קמץ בזק v. 7. קמץ בזק

2. *of the children of Israel.* The spies entered the city without at first attracting attention. The inhabitants were evidently accustomed to the passing to and fro of Bedouin and other visitors from beyond the Jordan.

3. *the king of Jericho.* Ever since the finding of the Tel-el Amarna tablets (discovered in Egypt in 1887) we have confirmation of the existence of local "kings" in Canaanite cities of this period.

4. *and hid them.* lit. "and hid him"; an idiomatic use of the singular for the plural to indicate that she hid each one separately. She was faithful to the Oriental conception of hospitality which demands protection to the guest at whatever cost.

I wist not. *i.e.* when they came to me.

5. *the gate.* Jericho was strongly fortified, and could effectively be barred and bolted, "straitly shut up" (vi, 1).

that all the inhabitants of the land melt away before you. 10. For we have heard how the LORD dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond Jordan, unto Sihon and to Og, whom ye utterly destroyed. 11. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for the LORD your God, he is God in heaven above, and on earth beneath. 12. Now therefore, I pray you, swear unto me by the LORD, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token: 13. and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death. 14. And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, when the LORD giveth us the land, that we will deal kindly and truly with thee. 15. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. 16. And she said unto them, Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned: and afterward

The spies, once they had gained this mountain under cover of twilight, ran little risk of detection, even though all the roads that converged on Jericho were kept under observation" (Garstang).

י נָמֹגוּ כָל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם׃ כִּי שָׁמַעְנוּ אֶת אֲשֶׁר־
הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרָיִם
וַאֲשֶׁר עֲשִׂיתֶם לִשְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן
11 לְסִיחֹן וּלְעוֹג אֲשֶׁר הֶחֱרַמְתֶּם אוֹתָם׃ וַנִּשְׁמַע וַיִּמַּס
לְבָבֵנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה
אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת׃
12 וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד
וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת
13 אֱמֶת׃ וְהַחֲיִתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אַחַי וְאֶת־אַחְוֹתַי
14 וְאֵת כָּל־אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמָּוֶת׃ וַיֹּאמְרוּ
לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַחְתֵּיכֶם לָמוּת אִם לֹא תַגִּידוּ אֶת־
דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ
טו חֶסֶד וֶאֱמֶת׃ וַתּוֹרִדֵם בַּחֶבֶל בְּעַד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר
16 הַחוֹמָה וּבַחוֹמָה הִיא יוֹשֶׁבֶת׃ וַתֹּאמֶר לָהֶם הָהָרָה לְכוּ
פֶּן־יִפְגְּעוּ בָכֶם הָרֹדְפִים וְנַחְבֹּתֶם שָׁמָּה שְׁלֹשֶׁת יָמִים

אוזותי ק v. 13.

14. *if ye utter not this our business.* The promise of safety given by the spies is conditional on Rahab's secrecy regarding their visit and intentions.

15. *through the window.* Which overlooked the country outside the city.

house upon the town wall. "Pressure upon the limited building-space within the original enclosure seems to have become so great that houses had arisen upon the walls themselves . . . and a number of houses leaned against the inner face of the main city-wall" (Garstang).

16. *get you to the mountain.* The limestone ridges, full of caves, NW of Jericho; especially Jebel Kuruntul, a mile from the city, and rising some 1,500 feet above the plain.

hide yourselves there. "The face of the cliff, weathered by the storm of centuries, presents numerous hiding-places.

may ye go your way. 17. And the men said unto her, We will be guiltless of this thine oath which thou hast made us to swear. 18. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. 19. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. 20. But if thou utter this our business, then we will be guiltless of thine oath which thou hast made us to swear. 21. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. 22. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. 23. Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. 24. And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us.

17 עַד שָׁב הָרֹדְפִים וְאַחַר תֵּלְכוּ לְדַרְכְּכֶם: וַיֹּאמְרוּ אֵלֶיהָ
הָאֲנָשִׁים נְקִיִּם אֲנַחְנוּ מִשְּׁבֻעָתֵךְ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:
18 הִנֵּה אֲנַחְנוּ בָּאִים בָּאָרֶץ אֶת־תִּקְוַת חוּט הַשָּׁנִי הַזֶּה
תְּקַשְׁרִי בַּחַלּוֹן אֲשֶׁר הוֹרַדְתָּנוּ בּוֹ וְאֶת־אָבִיךְ וְאֶת־אִמֵּךְ
וְאֶת־אַחַיִךְ וְאֶת כָּל־בֵּית אָבִיךְ תַּאַסְפִי אֵלַיִךְ הַבָּיְתָה:
19 וְהָיָה כָּל אֲשֶׁר־יֵצֵא מִדַּלְתֵי בֵיתֵךְ הַחוּצָה דָּמוֹ בְרֹאשׁוֹ
וַאֲנַחְנוּ נְקִיִּם וְכֹל אֲשֶׁר יִהְיֶה אִתָּךְ בַּבַּיִת דָּמוֹ בְרֹאשֵׁנוּ
כ אִם־יָד תִּהְיֶה־בּוֹ: וְאִם־תַּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִיִּם
21 מִשְּׁבֻעָתֵךְ אֲשֶׁר הִשְׁבַּעְתָּנוּ: וַתֹּאמֶר כִּדְבָרֵיכֶם כֵּן־הוּא
22 וַתְּשַׁלְּחֵם וַיֵּלְכוּ וַתִּקְשֹׁר אֶת־תִּקְוַת הַשָּׁנִי בַּחַלּוֹן: וַיֵּלְכוּ
וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים
23 וַיְבַקְּשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצָאוּ: וַיָּשֻׁבוּ שְׁנֵי
הָאֲנָשִׁים וַיֵּרְדוּ מֵהָהָר וַיַּעַבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בִּן־נוּן
24 וַיְסַפְּרוּ־לוֹ אֵת כָּל־הַמְּצָאוֹת אוֹתָם: וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ
כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נָמֹגוּ כָּל־יֹשְׁבֵי
הָאָרֶץ מִפָּנֵינוּ:

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v. 18. תת׳ בצוּ

17. *guiltless of.* Free from.

19. *his blood shall be upon his head.* They will not be responsible for any members of her family who do not keep within her house when they take the city.

23. *passed over.* The Jordan.

24. *truly.* Heb. כי need not be translated, as it merely introduces the actual words of the speaker.

V. KORACH

I Samuel xi, 14–xii, 22

11 14. Then said Samuel to the people, Come and let us go to Gilgal, and renew the kingdom there. 15. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

property of his subjects, and his powers were strictly limited by the fundamental laws of the Torah (Deut. xvii, 10–20). Prophets, psalmists and sages all conceived of the king as a shepherd of his people, whose sceptre should be a sceptre of peace, pity and righteousness.

14–15. Recognising Saul as King

14. *Gilgal.* Near Jericho. It already had sacred associations. It was the place of Israel's first encampment on crossing into the Holy Land under Joshua. "Its remoteness from the Philistines made it suitable for an act which was obviously a step towards throwing off their yoke" (Kirkpatrick).

to renew the kingdom there. This sacred place Samuel chose for the solemn consecration of Saul. Saul had proved his worthiness for the kingship, and the people were unanimous in accepting him as their ruler. They solemnly ratified the election by offering public sacrifices to God.

15. *peace offerings.* Because it was also a national rejoicing over the successful campaign waged by the chosen king; see the first portion of this same chapter, *v.* 1–13.

הפטרת קרח

שמואל א יא

יא 14 מו וַיֹּאמֶר שְׁמוּאֵל אֶל־
הָעָם לְכוּ וְנֵלְכָה הַגִּלְגָּל וּנְחַדֵּשׁ שָׁם הַמְלוּכָה: וַיֵּלְכוּ כָל־
הָעָם הַגִּלְגָּל וַיַּמְלִכוּ שָׁם אֶת־שָׁאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל
וַיִּזְבְּחוּ־שָׁם זְבָחִים שְׁלָמִים לִפְנֵי יְהוָה וַיִּשְׂמַח שָׁם שָׁאוּל
וְכָל־אַנְשֵׁי יִשְׂרָאֵל עַד־מְאֹד:

KORACH

I Samuel XI, 14—XII, 22

In the Sedrah, Korah and his associates complained unjustly of the rule of Moses: in the Haftorah, the people displayed ingratitude towards their devoted leader, Samuel, and clamoured for a king to take his place. Both Moses and Samuel protest their utter disinterestedness in the service of the people.

Samuel was the last and greatest of the Judges. The task he was called upon to accomplish was one of extraordinary difficulty. Moses created the nation: it had disintegrated in the wild, anarchic times of the Judges. Samuel had to recreate it, and rebuild it out of ruins. He found a loosely-knit body of tribes and left them a united people. Although himself opposed to monarchy, he made a national monarchy possible. But at the foundation of it, he laid firmly the Biblical conception of the responsibility of the ruler to God. This is one of the main differences between Israel and the other Eastern nations of antiquity. Whereas in Babylon, *e.g.*, a limited monarchy would have been deemed a contradiction in terms, in Israel it is the people that is in possession of sovereign rights, and the king *is under the law*. The Jewish king was bound to respect the liberty, honour, and the

12 1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day. 3. Here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a bribe to blind mine eyes therewith? and I will restore it you. 4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. 5. And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness. 6. And Samuel said unto the people, It is the LORD that appointed Moses and Aaron, and that brought your fathers up out of the land

3. *his anointed.* *i.e.* Saul, His anointed king.
to blind mine eyes. To Justice.

5. *and they said.* The Heb. is in the singular, emphasising the unanimity of the people's endorsement. Hence, the tradition that a Heavenly Voice, *Bath Kol*, uttered these words, "He, the LORD, is witness to Samuel's purity in regard to all matters hidden from man, even as you are testifying to his purity in regard to known things."

יב א וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְקֹלְכֶם לְכֹל
2 אֲשֶׁר־אֲמַרְתֶּם לִי וָאַמְלִיךְ עֲלֵיכֶם מֶלֶךְ: וְעַתָּה הִנֵּה
הַמֶּלֶךְ | מִתְהַלֵּךְ לִפְנֵיכֶם וַאֲנִי זָקַנְתִּי וָשַׂבְתִּי וּבָנַי הִנָּם
אִתְּכֶם וַאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְּעֻרַי עַד־הַיּוֹם הַזֶּה:
3 הִנְנִי עֲנוּ בִי נֶגֶד יְהוָה וְנֶגֶד מְשִׁיחוֹ אֶת־שׁוֹר | מִי לָקָחְתִּי
וַחֲמוֹר מִי לָקָחְתִּי וְאֶת־מִי עָשַׁקְתִּי אֶת־מִי רַצּוֹתִי וּמִיַּד־
4 מִי לָקַחְתִּי כֹּפֶר וַאֲעַלִּים עֵינַי בּוֹ וְאָשִׁיב לָכֶם: וַיֹּאמְרוּ
לֹא עָשַׁקְתָּנוּ וְלֹא רַצּוֹתָנוּ וְלֹא־לָקַחְתָּ מִיַּד־אִישׁ מְאוּמָה:
ה וַיֹּאמֶר אֲלֵיהֶם עֵד יְהוָה בָּכֶם וְעֵד מְשִׁיחוֹ הַיּוֹם הַזֶּה
6 כִּי לֹא מְצָאתֶם בְּיָדִי מְאוּמָה וַיֹּאמֶר עֵד: וַיֹּאמֶר שְׁמוּאֵל
אֶל־הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וַאֲשֶׁר

וַיֹּאמְרוּ סביר v. 5.

Chapter XII. Samuel's Farewell Address

Samuel, though he was still to retain his authority as Prophet, now resigned his office as Judge, and in doing so delivers a Farewell Address. The aged Prophet, challenges the assembled people to impeach his official integrity; upbraids them with unbelief and ingratitude in demanding a king; and ends by consoling the people that God will not abandon Israel for His great Name's sake.

2. *I am old and grayheaded.* Having aged prematurely in the service of Israel. He was then only about 50 years old.

my sons are with you. Not *over* you. Samuel had not placed them in positions for which he knew they were not fitted.

from my youth. Samuel's public life commenced from the time when as a child he had ministered to Eli in the Tabernacle; I Sam. I-III.

of Egypt. 7. Now therefore stand still, that I may plead with you before the LORD concerning all the righteous acts of the LORD, which he did to you and to your fathers. 8. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them to dwell in this place. 9. But they forgat the LORD their God, and he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. 10. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. 11. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled in safety. 12. And when ye saw that Nahash the king of the children of Ammon came against you, ye said

meanest person invested with authority must be treated with the respect that would be accorded to the worthiest occupant of that office: יפתח בדורו כשמואל בדורו "Jephthah in his generation is like Samuel in his generation."

and Samuel. We would expect, "and me," as Samuel himself is speaking. But indirect personal reference is also met elsewhere in Scripture: cf. Gen. IV, 23 ("Ye wives of Lamech, hear my voice"). Furthermore, his term of office being ended, Samuel is standing as it were outside the era of the Judges and reviews it as a whole.

7 הֶעָלָה אֶת־אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם: וְעַתָּה הִתְיַצְּבוּ
וְאִשָּׁפְטָה אִתְּכֶם לִפְנֵי יְהוָה אֵת כָּל־צִדְקוֹת יְהוָה אֲשֶׁר־
8 עָשָׂה אִתְּכֶם וְאֶת־אֲבֹתֵיכֶם: כַּאֲשֶׁר־בָּא יַעֲקֹב מִצְרַיִם
וַיִּזְעֲקוּ אֲבֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־
אַהֲרֹן וַיֹּצִיאוּ אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַיֹּשְׁבוּם בַּמָּקוֹם
9 הַזֶּה: וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אֹתָם בְּיַד
סִיסְרָא שַׂר־צְבָא חָצוֹר וּבְיַד־פְּלִשְׁתִּים וּבְיַד מֶלֶךְ מוֹאָב
י וַיִּלָּחֲמוּ בָם: וַיִּזְעֲקוּ אֶל־יְהוָה וַיֹּאמְרוּ חָטָאנוּ כִּי עָזַבְנוּ
אֶת־יְהוָה וַנַּעֲבֹד אֶת־הַבְּעָלִים וְאֶת־הָעַשְׁתָּרוֹת וְעַתָּה
11 הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעַבְדֶךָּ: וַיִּשְׁלַח יְהוָה אֶת־יְרֻבַּעַל
וְאֶת־בְּדָן וְאֶת־יִפְתָּח וְאֶת־שְׁמוּאֵל וַיַּצֵּל אֶתְכֶם מִיַּד
12 אֹיְבֵיכֶם מִסָּבִיב וַתֵּשְׁבוּ בֶטַח: וַתִּרְאוּ כִּי נָחָשׁ מֶלֶךְ בְּנֵי־
עַמּוֹן בָּא עֲלֵיכֶם וַתֹּאמְרוּ לִי לֹא כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ

ויאמרו ק׳ v. 10.

7–22. Samuel Recalls God's Past Mercies and Chides the People

7. *plead with you.* *i.e.* that I may enter into judgment with you ; or, " rebuke you " (Rashi).

the righteous acts of the Lord. The victories of Israel, as also their reverses, were alike the *righteous acts* of the Lord (Altschul).

8. *your fathers cried.* Because the Egyptians oppressed them. The history is abbreviated.

9–11. Three typical oppressors and four deliverers of Israel during the period of the Judges are here named.

11. *Jerubbaal.* Gideon.

Bedan. Another name for Samson, *i.e. ben Dan*, son of the tribe of Dan (Targum, Rashi).

Jephthah. The mention of Jephthah's name alongside of Samuel's gave rise to the Rabbinic saying that even the

unto me, Nay, but a king shall reign over us: when the LORD your God was your king. 13. Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, the LORD hath set a king over you. 14. If ye will fear the LORD, and serve him, and hearken unto his voice, and not rebel against the commandment of the LORD, and both ye and also the king that reigneth over you be followers of the LORD your God, well: 15. but if ye will not hearken unto the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. 16. Now therefore stand still and see this great thing, which the LORD will do before your eyes. 17. Is it not wheat harvest to-day? I will call unto the LORD, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. 18. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. 19. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. 20. And Samuel said unto the people, Fear not: ye have indeed done all this evil: yet turn not aside from follow-

visible king, whereas their trust should be complete in God. The danger was that now they would put their trust still less in God.

13 וַיהוָה אֱלֹהֵיכֶם מַלְכְּכֶם: וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר
בְּחַרְתֶּם אֲשֶׁר שְׁאִלְתֶּם וְהִנֵּה נָתַן יְהוָה עֲלֵיכֶם מֶלֶךְ:
14 אִם־תִּירְאוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֹתוֹ וּשְׁמַעְתֶּם בְּקוֹלוֹ וְלֹא
תַמְרוּ אֶת־פִּי יְהוָה וְהְיִתֶם גַּם־אַתֶּם וְגַם־הַמֶּלֶךְ אֲשֶׁר־
טו מָלַךְ עֲלֵיכֶם אַחַר יְהוָה אֱלֹהֵיכֶם: וְאִם־לֹא תִשְׁמְעוּ בְּקוֹל
יְהוָה וּמְרִיתֶם אֶת־פִּי יְהוָה וְהָיְתָה יַד־יְהוָה בְּכֶם
16 וּבַאֲבוֹתֵיכֶם: גַּם־עַתָּה הִתְיַצְּבוּ וּרְאוּ אֶת־הַדָּבָר הַגָּדוֹל
17 הַזֶּה אֲשֶׁר יְהוָה עֹשֶׂה לְעֵינֵיכֶם: הֲלוֹא קְצִיר־חִטִּים
הַיּוֹם אֶקְרָא אֶל־יְהוָה וְיִתֵּן קֹלוֹת וּמָטָר וּדְעוּ וּרְאוּ כִּי־
רָעַתְכֶם רַבָּה אֲשֶׁר עֲשִׂיתֶם בְּעֵינֵי יְהוָה לִשְׁאֹל לָכֶם
18 מֶלֶךְ: וַיִּקְרָא שְׁמוּאֵל אֶל־יְהוָה וַיִּתֵּן יְהוָה קֹלֹת וּמָטָר
בַּיּוֹם הַהוּא וַיִּירָא כָּל־הָעָם מְאֹד אֶת־יְהוָה וְאֶת־שְׁמוּאֵל:
19 וַיֹּאמְרוּ כָל־הָעָם אֶל־שְׁמוּאֵל הִתְפַּלֵּל בְּעַד־עֲבָדֶיךָ אֶל־
יְהוָה אֱלֹהֶיךָ וְאַל־נָמוּת כִּי־יָסַפְנוּ עַל־כָּל־חַטֹּאתֵינוּ רָעָה
כ לִשְׁאֹל לָנוּ מֶלֶךְ: וַיֹּאמֶר שְׁמוּאֵל אֶל־הָעָם אַל־תִּירָאוּ
אַתֶּם עֲשִׂיתֶם אֶת כָּל־הָרָעָה הַזֹּאת אַךְ אַל־תָּסוּרוּ מֵאַחֲרֵי

14. *and also the king.* King and people alike must acknowledge the sovereignty of God and His Law.

15. *as it was against your fathers.* lit. " and against your fathers " (Rashi, Kimchi, AJ), who explain, " your fathers " as, " your leaders, or kings."

17. *is it not wheat harvest.* The time of wheat harvest was May and June. From early spring till late autumn no rain falls in Palestine. During the summer months, " a cloud seldom passes over the sky, and a thunderstorm is a miracle " (G. A. Smith).

20. *done all this evil.* They had sinned because their action reflected the belief that they could trust only in a

ing the LORD, but serve the LORD with all your heart ; 21. and turn ye not aside : for then should ye go after vain things which cannot profit nor deliver, for they are vain. 22. For the LORD will not forsake his people for his great name's sake : because it hath pleased the LORD to make you a people unto himself.

VI. CHUKKAS

JUDGES XI, 1–33

11 1. Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot :

victory over the enemy was shadowed by a terrible sorrow.

The Sedrah gives the account of Israel's clash with the Amorites. The Northern part of the Amorite kingdom had formerly, it is assumed, belonged to Ammon. This forms the connection between the Sedrah and Haftorah.

1–3. JEPHTHAH'S ANTECEDENTS

1. *an harlot.* Or, " innkeeper " (Targum Jonathan) ; or, " concubine " (Kimchi). In all probability the Heb. word is here used in its usual meaning. The Bible speaks the naked truth ; it conceals nothing, whether concerning the individual or the nation. Here it teaches that a man of low, nay infamous, origin, whom his brothers despised, may yet be the destined instrument of deliverance for his people. Jephthah was the first Israelite leader to arise in Transjordania. Two centuries later, another leader, immeasurably the spiritual superior to Jephthah, namely, Elijah the Prophet, also came from the same region.

21 יְהוָה וַעֲבַרְתֶּם אֶת־יְהוָה בְּכָל־לִבַּבְכֶם: וְלֹא תָסוּרוּ כִּי
אַחֲרֵי הַתֹּהוּ אֲשֶׁר לֹא־יוֹעִילוּ וְלֹא יַצִּילוּ כִּי־תֹהוּ הֵמָּה:
22 כִּי לֹא־יִטֹּשׁ יְהוָה אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל
יְהוָה לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם:

הפטרת חקת

שופטים יא

יא א וַיִּפְתָּח הַגִּלְעָדִי הָיָה גִּבּוֹר חַיִל וְהוּא בֶּן־אִשָּׁה זוֹנָה וַיּוֹלֶד

21–22. Yet although you have sinned, sin no more.

21. *vain things.* The idols of the heathens. More generally every "falling away" or "turning aside" from God is not merely a negative but a positive submission to אלילים; *i.e.* vain and worthless ideas and pursuits that have neither substance nor worth.

22. *his great name's sake.* That through Israel, God's attributes and nature (expressed in His Name) be understood and His sovereignty acknowledged by all mankind.

CHUKKAS

Judges XI, 1–33

The Haftorah is again from the Book of Judges, which describes the days of lawlessness in Israel; the frequent lapses into the heathenism and immorality of the neighbouring nations; the dire calamities that followed; and the new Judge and Deliverer who would arise and save Israel from bondage and the enemy. For eighteen years Israel had now groaned under the cruel yoke of the Ammonites (1128–1110 B.C.E.). Who and where is the man capable of leading his brethren against the Ammonites? Here the Haftorah opens. It tells the story of Jephthah, the rugged and ruthless warrior but noble patriot and tender-hearted father, whose

and Gilead begat Jephthah. 2. And Gilead's wife bare him sons ; and when his wife's sons grew up, they drave out Jephthah, and said unto him, Thou shalt not inherit in our father's house ; for thou art the son of another woman. 3. Then Jephthah fled from his brethren, and dwelt in the land of Tob : and there were gathered vain fellows to Jephthah, and they went out with him.

4. And it came to pass after a while, that the children of Ammon made war against Israel. 5. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob : 6. and they said unto Jephthah, Come and be our chief, that we may fight with the children of Ammon. 7. And Jephthah said unto the elders of Gilead, Did not ye hate me, and drive me out of my father's house ? and why are ye come unto me now when ye are in distress ? 8. And the elders of Gilead said unto Jephthah, Therefore are we turned again to thee now, that thou mayest go with us, and fight with the children of Ammon, and thou shalt be our head over all the inhabitants of Gilead.

6. *be our chief.* The national emergency needed an intrepid hero, and the thoughts of men turned instinctively to Jephthah whose reputation as a military leader was already established.

2 גִּלְעָד אֶת־יִפְתָּח׃ וַתֵּלֶד אֵשֶׁת־גִּלְעָד לוֹ בָּנִים וַיִּגְדְּלוּ
בְּנֵי־הָאִשָּׁה וַיְגָרְשׁוּ אֶת־יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא־תִנְחַל בְּבֵית־
3 אָבִינוּ כִּי בֶן־אִשָּׁה אַחֶרֶת אָתָּה׃ וַיִּבְרַח יִפְתָּח מִפְּנֵי
אֶחָיו וַיֵּשֶׁב בְּאֶרֶץ טוֹב וַיִּתְלַקְּטוּ אֶל־יִפְתָּח אֲנָשִׁים רֵיקִים
4 וַיֵּצְאוּ עִמּוֹ׃ וַיְהִי מִיָּמִים וַיִּלָּחֲמוּ בְּנֵי־עַמּוֹן עִם־יִשְׂרָאֵל׃
ה וַיְהִי כַּאֲשֶׁר־נִלְחֲמוּ בְּנֵי־עַמּוֹן עִם־יִשְׂרָאֵל וַיֵּלְכוּ זִקְנֵי גִלְעָד
6 לָקַחַת אֶת־יִפְתָּח מֵאֶרֶץ טוֹב׃ וַיֹּאמְרוּ לְיִפְתָּח לְכָה
7 וְהָיִיתָה לָּנוּ לְקָצִין וְנִלָּחֲמָה בִּבְנֵי עַמּוֹן׃ וַיֹּאמֶר יִפְתָּח
לִזְקְנֵי גִלְעָד הֲלֹא אַתֶּם שְׂנֵאתֶם אוֹתִי וַתְּגָרְשׁוּנִי מִבֵּית
8 אָבִי וּמַדּוּעַ בָּאתֶם אֵלַי עַתָּה כַּאֲשֶׁר צַר לָכֶם׃ וַיֹּאמְרוּ
זִקְנֵי גִלְעָד אֶל־יִפְתָּח לָכֵן עַתָּה שַׁבְנוּ אֵלֶיךָ וְהָלַכְתָּ עִמָּנוּ
וְנִלָּחַמְתָּ בִּבְנֵי עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ לְכֹל יֹשְׁבֵי גִלְעָד׃

Gilead. The name of a man living in Gilead; cf. *France* as a family name in France.

2. *Gilead's wife.* *i.e.* his lawful wife, in contradiction to "another woman."

thou shalt not inherit. This unjust act is against the Jewish law of inheritance (Kimchi).

another woman. Heb. אחרת; Ehrlich takes this to be a euphemism, as *Acher* was in later Hebrew.

3. *in the land of Tob.* To the north of Gilead; see Map facing p. 382.

vain fellows. Or, "worthless people"; perhaps also men broken by the oppression of the times, such as came to David at the cave of Adullam when he fled from Saul; I Sam. XXII.

they went out with him. On his raiding expeditions. Driven from home, he betook himself to a wild, marauding life on the borders of the tribe. In this way, Jephthah acquired the tactics of warfare, and the art of leading and governing men.

9. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight with the children of Ammon, and the LORD deliver them before me, shall I be your head? 10. And the elders of Gilead said unto Jephthah, The LORD shall be witness between us; surely according to thy word so will we do. 11. Then Jephthah went with the elders of Gilead, and the people made him head and chief over them: and Jephthah spake all his words before the LORD in Mizpah.

12. And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come unto me to fight against my land? 13. And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when he came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably. 14. And Jephthah sent messengers again unto the king of the children of Ammon: 15. and he said unto him, Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the

as *my land* at the time of the Israelite invasion when the territory in question was held by the Amorites" (Cooke).

15–22. Jephthah proves that the Israelites in the wilderness made a wide detour to avoid the territory of the kinsmen of the Ammonites, the Moabites, who were then in occupation of the land in dispute. When the Israelites took the land, it belonged neither to Moab or Ammon but to their Amorite conquerors; see Num. xx–xxi.

9 וַיֹּאמֶר יִפְתָּח אֶל־זִקְנֵי גִלְעָד אִם־מְשִׁיבִים אַתֶּם אוֹתִי
לְהִלָּחֵם בִּבְנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לְפָנָי אֲנֹכִי אֶהְיֶה
י לָכֶם לְרֹאשׁ: וַיֹּאמְרוּ זִקְנֵי־גִלְעָד אֶל־יִפְתָּח יְהוָה יִהְיֶה
11 שֹׁמֵעַ בֵּינוֹתֵינוּ אִם־לֹא כִדְבָרְךָ כֵּן נַעֲשֶׂה: וַיֵּלֶךְ יִפְתָּח
עִם־זִקְנֵי גִלְעָד וַיָּשִׂימוּ הָעָם אוֹתוֹ עֲלֵיהֶם לְרֹאשׁ וּלְקָצִין
וַיְדַבֵּר יִפְתָּח אֶת־כָּל־דְּבָרָיו לִפְנֵי יְהוָה בַּמִּצְפָּה:
12 וַיִּשְׁלַח יִפְתָּח מַלְאָכִים אֶל־מֶלֶךְ בְּנֵי־עַמּוֹן לֵאמֹר מַה־לִּי
13 וָלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי: וַיֹּאמֶר מֶלֶךְ בְּנֵי
עַמּוֹן אֶל־מַלְאֲכֵי יִפְתָּח כִּי־לָקַח יִשְׂרָאֵל אֶת־אַרְצִי בַּעֲלוֹתוֹ
מִמִּצְרַיִם מֵאַרְנוֹן וְעַד־הַיַּבֹּק וְעַד־הַיַּרְדֵּן וְעַתָּה הָשִׁיבָה
14 אֶתְהֶן בְּשָׁלוֹם: וַיֹּסֶף עוֹד יִפְתָּח וַיִּשְׁלַח מַלְאָכִים אֶל־
טו מֶלֶךְ בְּנֵי עַמּוֹן: וַיֹּאמֶר לוֹ כֹּה אָמַר יִפְתָּח לֹא־לָקַח
16 יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב וְאֶת־אֶרֶץ בְּנֵי עַמּוֹן: כִּי בַּעֲלוֹתָם

9. *shall I be your head?* Better, *I will be your head* (AJ), even after the conflict with Ammon.

11. *the people.* Acclaim the choice of the elders.

spake all his words before the LORD. *i.e.* for a solemn confirmation of the terms of the arrangement between the elders and himself.

Mizpah. Not Mizpah in Benjamin, but in Gilead; the scene of a similar solemn compact in the life of the Patriarch Jacob; Gen. xxxi, 49. See Map, facing p. 382.

12–27. JEPHTHAH'S NEGOTIATIONS

Before taking the field, Jephthah seeks by diplomatic means, to arrive at a peaceable settlement. The Ammonite king contends that the Israelites took away his land when they came out of Egypt.

13. *Arnon . . . Jabbok.* "The district between the two rivers naturally lay exposed to the incursions of the Ammonites, who lived to the east of it (Num. xxi, 24); but there is no support for the Ammonites' claim to regard it

wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they pitched on the other side of Arnon; but they came not within the border of Moab, for Arnon was the border of Moab. 19. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place. 20. But Sihon trusted not Israel to pass through his border: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. 21. And the LORD, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. 22. And they possessed all the border of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. 23. So now the LORD, the God of Israel, hath dispossessed the Amorites from before his people Israel, and shouldest thou possess them? 24. Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God hath dispossessed from before us, them will we possess.

23. *the* LORD . . . *hath dispossessed the Amorites.* As the children of Israel took the land from the Amorites, his claim was unfounded.

24. *Chemosh.* Was properly the god of the Moabites, with whom, however the children of Ammon were a kindred people (Gen. XIX, 37–38).

מִמִּצְרַיִם וַיֵּלֶךְ יִשְׂרָאֵל בַּמִּדְבָּר עַד־יַם־סוּף וַיָּבֹא קָדֵשָׁה׃
17 וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים ׀ אֶל־מֶלֶךְ אֱדוֹם לֵאמֹר אֶעְבְּרָה־
נָּא בְאַרְצֶךָ וְלֹא שָׁמַע מֶלֶךְ אֱדוֹם וְגַם אֶל־מֶלֶךְ מוֹאָב
18 שָׁלָח וְלֹא אָבָה וַיֵּשֶׁב יִשְׂרָאֵל בְּקָדֵשׁ׃ וַיֵּלֶךְ בַּמִּדְבָּר
וַיָּסָב אֶת־אֶרֶץ אֱדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח־שֶׁמֶשׁ
לְאֶרֶץ מוֹאָב וַיַּחֲנוּ בְּעֵבֶר אַרְנֹן וְלֹא־בָאוּ בִּגְבוּל מוֹאָב
19 כִּי אַרְנֹן גְּבוּל מוֹאָב׃ וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־
סִיחוֹן מֶלֶךְ־הָאֱמֹרִי מֶלֶךְ חֶשְׁבּוֹן וַיֹּאמֶר לוֹ יִשְׂרָאֵל
כ נַעְבְּרָה־נָּא בְאַרְצְךָ עַד־מְקוֹמִי׃ וְלֹא־הֶאֱמִין סִיחֹן אֶת־
יִשְׂרָאֵל עֲבֹר בִּגְבֻלוֹ וַיֶּאֱסֹף סִיחוֹן אֶת־כָּל־עַמּוֹ וַיַּחֲנוּ
21 בְּיָהְצָה וַיִּלָּחֶם עִם־יִשְׂרָאֵל׃ וַיִּתֵּן יְהוָה אֱלֹהֵי־יִשְׂרָאֵל
אֶת־סִיחֹן וְאֶת־כָּל־עַמּוֹ בְּיַד יִשְׂרָאֵל וַיַּכֻּם וַיִּירַשׁ יִשְׂרָאֵל
22 אֵת כָּל־אֶרֶץ הָאֱמֹרִי יוֹשֵׁב הָאָרֶץ הַהִיא׃ וַיִּירְשׁוּ אֶת
כָּל־גְּבוּל הָאֱמֹרִי מֵאַרְנֹן וְעַד־הַיַּבֹּק וּמִן־הַמִּדְבָּר וְעַד־
23 הַיַּרְדֵּן׃ וְעַתָּה יְהוָה ׀ אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ אֶת־הָאֱמֹרִי
24 מִפְּנֵי עַמּוֹ יִשְׂרָאֵל וְאַתָּה תִּירָשֶׁנּוּ׃ הֲלֹא אֵת אֲשֶׁר יוֹרִישְׁךָ
כְּמוֹשׁ אֱלֹהֶיךָ אוֹתוֹ תִּירָשׁ וְאֵת כָּל־אֲשֶׁר הוֹרִישׁ יְהוָה

children of Ammon: 16. but when they came up from Egypt, and Israel walked through the wilderness unto the Red Sea, and came to Kadesh: 17. then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom hearkened not. And in like manner he sent unto the king of Moab: but he would not: and Israel abode in Kadesh. 18. Then he walked through the

25. And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them? 26. While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that are along by the side of Arnon, three hundred years; wherefore did ye not recover them within that time? 27. I therefore have not sinned against thee, but thou doest me wrong to war against me: the LORD, the Judge, be judge this day between the children of Israel and the children of Ammon. 28. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29. Then the spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. 30. And Jephthah vowed a vow unto the LORD, and said, If thou wilt indeed deliver the children of Ammon into mine hand, 31. then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon,

28. *hearkened not.* He remained obdurate to these historical arguments.

כה אֱלֹהֵינוּ מִפָּנֵינוּ אוֹתוֹ נִירָשׁ: וְעַתָּה הֲטוֹב טוֹב אַתָּה
מִבָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב הָרֵב רָב עִם־יִשְׂרָאֵל אִם־
26 נִלְחֹם נִלְחַם בָּם: בְּשֶׁבֶת יִשְׂרָאֵל בְּחֶשְׁבּוֹן וּבִבְנוֹתֶיהָ
וּבְעַרְעֹר וּבִבְנוֹתֶיהָ וּבְכָל־הֶעָרִים אֲשֶׁר עַל־יְדֵי אַרְנֹן
27 שְׁלֹשׁ מֵאוֹת שָׁנָה וּמַדּוּעַ לֹא־הִצַּלְתֶּם בָּעֵת הַהִיא: וְאָנֹכִי
לֹא־חָטָאתִי לָךְ וְאַתָּה עֹשֶׂה אִתִּי רָעָה לְהִלָּחֶם בִּי יִשְׁפֹּט
28 יְהוָה הַשֹּׁפֵט הַיּוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין בְּנֵי עַמּוֹן: וְלֹא
שָׁמַע מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דִּבְרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו:
29 וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת־
מְנַשֶּׁה וַיַּעֲבֹר אֶת־מִצְפֵּה גִלְעָד וּמִמִּצְפֵּה גִּלְעָד עָבַר בְּנֵי
ל עַמּוֹן: וַיִּדַּר יִפְתָּח נֶדֶר לַיהוָה וַיֹּאמַר אִם־נָתוֹן תִּתֵּן אֶת־
31 בְּנֵי עַמּוֹן בְּיָדִי: וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדַּלְתֵי בֵיתִי
לִקְרָאתִי בְּשׁוּבִי בְשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַיהוָה

25. *did he ever fight.* *i.e.* did he ever dare to fight.

26. *her towns.* lit. "her daughters"; *i.e.* the villages governed by Heshbon.

three hundred years. The different periods mentioned in the Book of Judges up to the beginning of the Ammonite oppression total 301 years.

it shall be the LORD'S, and I will offer it up for a burnt offering. 32. So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hand. 33. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

criminal vow; and but for the rivalry between them would have done so. Phinehas said: "I, the High Priest, should go to that ignoramus! Let him come to *me*." And Jephthah said: "I, the Prince of the land, should humiliate myself before one of my subjects!" Both were overtaken by punishment. Jephthah died a horrible death. And as for Phinehas, the Holy Spirit departed from him. The condemnation of Jephthah's vow by the Rabbis has been re-echoed in many tongues and many lands. A thousand years later, Dante wrote:

"Be strong
To keep your vow; yet be not perverse—
As Jephthah once, blindly to execute a rash resolve.
Better a man should say, I have done wrong,
Than keeping an ill vow, he should do worse."

(Paradiso)

32 וַהַעֲלִיתִיהוּ עוֹלָה׃ וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֶם
33 בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ׃ וַיַּכֵּם מֵעֲרוֹעֵר וְעַד־בּוֹאֲךָ מִנִּית
עֶשְׂרִים עִיר וְעַד אָבֵל כְּרָמִים מַכָּה גְדוֹלָה מְאֹד וַיִּכָּנְעוּ
בְּנֵי עַמּוֹן מִפְּנֵי בְּנֵי יִשְׂרָאֵל׃

30–31. Jephthah's Vow

31. *and I will offer it up . . burnt offering.* Kimchi, Ralbag and Abarbanel maintain that the " and " before *I will offer it* should be rendered " or," and the phrase read : " It shall be the Lord's, *or* I will offer it up as a burnt offering " ; *i.e.* if it be an object permitted for sacrifice I will offer it ; otherwise, it shall be dedicated, in some other way, to the Lord. (Support for this rendering is given in the verse, " Whoso smiteth his father *and* mother," Exod. xxi, 15, where the obvious meaning is, " Whoso smiteth his father *or* his mother). There was thus an implicit reservation in the vow to offer the first living object that met him, namely, " if it be proper for such purpose." Jephthah therefore did not offer her up as a burnt-offering, but " he made a house for her and brought her into it, and she was there separated from mankind and from the ways of the world " (Kimchi).

Whatever interpretation we place upon the tragedy of Jephthah's daughter, his strange unhallowed vow would have been impossible under settled religious conditions, such as preceded and followed the period of the Judges. Legend represents the daughter seeking to prove to her father that the Torah speaks only of animal sacrifice, never of human sacrifices. In vain she cited the example of Jacob, who had vowed to give God a tenth of all his possessions, and yet did not attempt to sacrifice any of his sons. The Rabbis severely blame Jephthah for not having his entirely invalid vow " annulled " (see Additional Note on Num. xxx). Phinehas the High Priest—whom the Rabbis assume was still living at the time—could have absolved him from his

VII. BALAK

MICAH V, 6–VI, 8

5 °6. And the remnant of Jacob shall be in the midst of many peoples as dew from the LORD, as showers upon the grass; that tarrieth not for man, nor waiteth for the sons of men. 7. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. 8. Let thine hand be lifted up above thine adversaries, and let all thine enemies be cut off.

°*In English Bibles, this is v. 7.*

The reference in the Haftorah to Balaam who is the outstanding figure of the Sedrah, provides the connection between the two.

7-14. ISRAEL AMONG THE NATIONS

6. *the remnant of Jacob.* The faithful minority in Israel.
as dew. The night-mist in Palestine during the hot months is the only source of life and refreshment for the vegetation, and thus an exquisite image of Divine truth and teaching; Deut. XXXII, 2.
that tarrieth not . . . sons of men. Better, *that are not looked for from man, nor awaited at the hands of the sons of men* (AJ). Israel's message to the world is not from man. Like the dew, it is the gift of heaven.
7. *as a lion.* To those who oppose Israel's message.
8. *let thine hand be lifted up.* A symbol of strength and confidence, as contrasted with the hand hanging down in weakness and ineffectiveness; Exod. XIV, 8.

הפטרת בלק

מיכה ה

ה 6 וְהָיָה ׀ שְׁאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים
כְּטַל מֵאֵת יְהוָה כִּרְבִיבִים עֲלֵי־עֵשֶׂב אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ
7 וְלֹא יְיַחֵל לִבְנֵי אָדָם׃ וְהָיָה שְׁאֵרִית יַעֲקֹב בַּגּוֹיִם בְּקֶרֶב
עַמִּים רַבִּים כְּאַרְיֵה בְּבַהֲמוֹת יַעַר כְּכְפִיר בְּעֶדְרֵי־צֹאן
8 אֲשֶׁר אִם־עָבַר וְרָמַס וְטָרַף וְאֵין מַצִּיל׃ תָּרֹם יָדְךָ עַל־
9 צָרֶיךָ וְכָל־אֹיְבֶיךָ יִכָּרֵתוּ׃ וְהָיָה בַיּוֹם־הַהוּא נְאֻם־

BALAK

Micah V, 7—VI, 8

The Book of Micha from which this Haftorah is taken is one of the so-called Minor Prophets or, more appropriately, the Twelve Prophets ((תרי עשר)), which at an early date were counted as one book among the twenty-four of Holy Writ. Micah (750-690 B.C.E.) was a contemporary of Isaiah. He was village-born, and spoke as one of the oppressed peasantry, who were ground down by numerous exactions and oppressive treatment on the part of the grandees. He denounced the luxury and degeneracy of city-life, the land-grabbing of the social leaders and the venality of the religious teachers. The chief cities of Judah and Israel that should have been centres of true religion and righteousness, were in his eyes fountains of irreligion and iniquity. Therefore, this Prophet of the poor proclaimed that, even as the Northern Kingdom fell to the Assyrian, Jerusalem would share the same fate. Nevertheless Micah does not doubt Israel's mission to humanity; and, like Isaiah, he foresees the time when the nations shall beat their swords into ploughshares and learn war no more. He has also given the world the noblest definition of true religion: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

9. And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and will destroy thy chariots: 10. and I will cut off the cities of thy land, and will throw down all thy strong holds: 11. and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: 12. and I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no more worship the work of thine hands. 13. And I will pluck up thine Asherim out of the midst of thee: and I will destroy thy enemies. 14. And I will execute vengeance in anger and fury upon the nations which hearkened not.

6 1. Hear ye now what the LORD saith: Arise, contend thou before the mountains, and let the

most awful mockery of religion is set the purest expression of it, and out of the corruption of the age there shines like a star the purest light of prophecy" (Montefiore).

1-5. GOD'S GREAT DEEDS ON BEHALF OF ISRAEL, AND THEIR NEGLECT OF HIM

1. *what the* LORD *saith.* Better, *what the* LORD *is saying;* The Prophet bids the people listen to the Divine word just at that moment becoming audible to him (Margolis).

arise. This is God's message to the Prophet.

contend thou. State God's case against the erring people.

before the mountains. The everlasting hills that gaze on the generations of human folly and sin are to stand as judges.

י וְהָדַמְתִּי סוּסֶיךָ מִקִּרְבֶּךָ וְהַאֲבַדְתִּי מַרְכְּבֹתֶיךָ׃ וְהִכְרַתִּי
11 עָרֵי אַרְצֶךָ וְהָרַסְתִּי כָּל־מִבְצָרֶיךָ׃ וְהִכְרַתִּי כְשָׁפִים מִיָּדֶךָ
12 וּמְעוֹנְנִים לֹא יִהְיוּ־לָךְ׃ וְהִכְרַתִּי פְסִילֶיךָ וּמַצֵּבוֹתֶיךָ מִקִּרְבֶּךָ
13 וְלֹא־תִשְׁתַּחֲוֶה עוֹד לְמַעֲשֵׂה יָדֶיךָ׃ וְנָתַשְׁתִּי אֲשֵׁרֶיךָ מִקִּרְבֶּךָ
14 וְהִשְׁמַדְתִּי עָרֶיךָ׃ וְעָשִׂיתִי בְאַף וּבְחֵמָה נָקָם אֶת־הַגּוֹיִם
אֲשֶׁר לֹא שָׁמֵעוּ׃

ו א שִׁמְעוּ־נָא אֵת אֲשֶׁר־יְהוָה אֹמֵר קוּם רִיב אֶת־הֶהָרִים

9. *I will cut off thy horses . . . chariots.* Israel's victory will not depend on the external aids enumerated in this and the following verses, and there will be an end of idolatry and superstition.

11. *out of thine hand.* Some divining objects manipulated by the hand.

13. *Asherim.* Groves of sacred trees or poles set up near an altar for idol-worship.

thy enemies. Thus Targum, Rashi, Kimchi.

14. *which hearkened not.* To those teachings and warnings. "Amos said that God would punish Israel as well as the nations: Micah says He will punish the nations as well as Israel" (Horton).

Chapter VI

The section following is regarded as dating from the reign of king Manasseh—a period of appalling apostasy, when gruesome heathen rites were followed by prince and people alike. The Prophet enters into an argument with his countrymen, and seeks to wean them from their dreadful delusions as to what constitutes religion and goodness. *v.* 8 "*He hath shewed thee, O man, what is good; and what doth the* Lord *require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*" has been called the most important utterance in the Prophetic literature. It is in fact an epitome of the whole of Scripture. "In opposition to the

hills hear thy voice. 2. Hear, O ye mountains, the LORD's controversy, and ye enduring foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. 3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. 4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. 5. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of the LORD. 6. Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with

6-7. ISRAEL SPEAKS

6. *wherewith shall I come before the* LORD. Impressed by these righteous and merciful acts of God, the people anxiously turn to the Prophet with the question "What does God really require of us? We are willing to give everything —bullocks without number, oil in vast quantities, yea, our children." But even in their search for God, the penitent people show their utter lack of understanding as to what is pleasing in God's sight.

2 וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלֶךָ׃ שִׁמְעוּ הָרִים אֶת־רִיב יְהוָה
וְהָאֵתָנִים מוֹסְדֵי אֶרֶץ כִּי רִיב לַיהוָה עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל
3 יִתְוַכָּח׃ עַמִּי מֶה־עָשִׂיתִי לָךְ וּמָה הָלְאֵתִיךָ עֲנֵה בִי׃
4 כִּי הֶעֱלִיתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבֵּית עֲבָדִים פְּדִיתִיךָ וָאֶשְׁלַח
ה לְפָנֶיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם׃ עַמִּי זְכָר־נָא מַה־יָּעַץ
בָּלָק מֶלֶךְ מוֹאָב וּמֶה־עָנָה אֹתוֹ בִלְעָם בֶּן־בְּעוֹר מִן־הַשִּׁטִּים
6 עַד־הַגִּלְגָּל לְמַעַן דַּעַת צִדְקוֹת יְהוָה׃ בַּמֶּה אֲקַדֵּם יְהוָה
אִכֹּף לֵאלֹהֵי מָרוֹם הַאֲקַדְּמֶנּוּ בְעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה׃

2. *hear.* The Prophet forthwith executes the Divine command, and in the ensuing controversy appears on God's behalf as prosecutor.

will plead. Will open an argument with His people.

3. *my people.* As a term of affection and endearment. The whole tone of these verses is not that of rebuke but of affectionate appeal. "God does not mention Israel's sins, but asks only what have been His faults!" (Horton).

what have I done unto thee. What has God done to deserve their neglect—have not His dealings with them been all for their welfare? (Rashi).

4. *Moses, Aaron, and Miriam.* Moses to instruct you in the Divine laws of righteousness and mercy; Aaron to show the way to atonement; Miriam to teach and guide the women (Targum).

5. *consulted.* *i.e.* planned, with Balaam. Not by open attacks, but by insidious and pernicious ways Balak sought Israel's destruction.

and what Balaam answered. With blessings of Israel, instead of curses as Balak demanded. Continuing the retrospect of great Divine mercies, *Shittim* was the last halting-place in the wilderness, *Gilgal* their first station in the Promised Land. At Shittim the people sinned grievously; nevertheless, God's mercy did not weaken, but helped them to cross Jordan and enter Canaan.

calves of a year old? 7. Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? 8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

to love mercy. Heb. *chesed*, means kindness to the lowly, needy and miserable, as shown in all charitable acts, especially such as go with personal service. And man is "to *love* mercy." "In regard to justice, it is sufficient to carry out its behests; but in regard to mercy, the deed alone is insufficient, even when it is the outcome of a clear sense of duty. *Love* is an essential accompaniment of every deed of mercy" (Hermann Cohen). The Rabbis translate "*to love mercy*" by גמילות חסדים—"the bestowal of lovingkindnesses"; *i.e.* clothing the naked, nursing the sick, comforting those that mourn, burying the dead. When the Temple fell, Johanan ben Zakkai declared:—"We have another means of expiation, equally efficacious, left us; namely, גמילות חסדים, the bestowal of disinterested deeds of lovingkindness upon our fellow-men." The Rabbis imbued the generations in Israel with a veritable passion for pity; and they denied that anyone who was devoid of pity could be a true descendant of Abraham.

to walk humbly with thy God. In fellowship and communion with God; not ostentatiously, but with inward devotion and noiseless acts of love (Margolis). Rabbi Phinehas ben Yair, said, "Holiness leads to humility; humility leads to the fear of sin; fear of sin leads to saintliness; saintliness leads to the Holy Spirit." The insistence on humility distinguishes Jewish from Greek ethics. "Everything heroic in man is insignificant and perishable, and all his wisdom and virtue unable to stand the crucial test, unless they are the fruits of humility. In this there is no exception—neither for any man, any people, or any age" (Hermann Cohen).

In the light of the above interpretation of *v.* 8, the cardinal

7 הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן הַאֶתֵּן
8 בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי: הִגִּיד לְךָ אָדָם
מַה־טּוֹב וּמָה יְהוָה דוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט
וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ:

7. *thousands of rams . . . rivers of oil.* It is thus not a question of quantity with the deluded people.

the fruit of my body. *i.e.* my children. "Can I please God by even sacrificing my children?" Almost a rhetorical question; for human sacrifice was a horrible custom of the Canaanites. Israel's teachers did not rest till the whole people shared their horror of this hideous savage abomination.

8. The Whole Duty of Man

Over against their fantastic and gruesome ways of propitiating God, the Prophet solemnly states the Divine and tender simplicities of God's demands.

8. *he hath shewed thee.* Better, *it hath been told thee* (AJ). It is no *new* revelation which he—the Prophet—is announcing; he is merely echoing and restating the message of Abraham, Moses, Samuel and Elijah.

O man. Heb. *adam.* The teachings of true religion are of universal appeal, and extend to all the children of men.

Ehrlich points that *adam* means "man," and not "O man," as the vocative would have to be *ha-adam.* Consequently, he translates the Prophet's answer to the agonising cry of the benighted worshipper who asks: "Shall I offer my child as a sacrifice?" as follows: "*Man* hath told thee that this is good: but what does *the* LORD require of thee? Nothing but to do justly, to love mercy and to walk humbly with thy God."

to do justly. lit. "to execute justice." Justice implies reverence for the personality of every human being as the possessor, by virtue of his humanity, of inalienable rights to life, honour and the fruit of his toil. The whole machinery of the state must be set in motion to protect these inalienable human rights against outrage and injustice. It is heinous sin for any individual by his action to injure the life, honour and possessions of his fellow-man.

VIII. PINCHAS

I KINGS XVIII, 46–XIX, 21

If Sabbath Pinchas falls on a date after the seventeenth day of Tammuz, Mattos and Massey are read on the same Sabbath, and the Haftorah for Pinchas is Jeremiah I–II, 3 ; p. 444.

46. And the hand of the LORD was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

people had been led astray to the worship of Baal. Ahab was a generous ruler, but weak-willed and dominated by his Phoenician wife who had pursued the prophets of God with murderous cruelty. It was high treason to proclaim the God of Israel. Against this dark setting, the figure of Elijah stands out in all its greatness. He meets and confronts the king and queen, and fearlessly pronounces the doom that will follow on their apostasy and outrage of justice. On Mount Carmel, though he is alone and defenceless, his Titanic personality overawes the multitude. He brings the people back to God in an overwhelming act of surrender. Their confession, *Adonay, hu haelohim*, "The LORD, He is God," has become, alongside the declaration of the Unity, Israel's watchword. The events of the Haftorah follow immediately after that historic scene on Mount Carmel.

Elijah no doubt believed that the battle for truth had been fought and won, and that his task was virtually accomplished. But his triumph was brief. Jezebel lost no time in informing him that she was neither converted not dismayed, and that she would take her revenge on Elijah.

46. *the hand of the* LORD. A phrase to denote that the Prophet acted under a Divine impulse.

ran . . . before Ahab. To pay the respect due to Ahab's position as king, and at the same time be a witness of the change in religion. An Eastern monarch regularly had runners to escort his chariot.

הפטרת פינחס

מלכים א יז

If Sabbath Pinchas falls on a date after the seventeenth day of Tammuz, Mattos and Massey are read on the same Sabbath, and the Haftorah for Pinchas is Jeremiah I–II, 3 ; p. 444.

יח 46 וְיַד יְהוָה הָיְתָה
אֶל־אֱלִיָּהוּ וַיְשַׁנֵּס מָתְנָיו וַיָּרָץ לִפְנֵי אַחְאָב עַד־בֹּאֲךָ
יִזְרְעֶאלָה׃

virtues of human life are Justice, Mercy and Humility. It is questionable, however, whether *to walk humbly* is the correct translation of the Heb. הצנע לכת. A better and higher sense is obtained if we connect it with the later Hebrew צניעות, which denotes modesty, decency, chastity, personal holiness, purity ; and translate the third portion of the Prophet's answer *to walk in purity with thy God.* The pillars of Religion are accordingly Justice, Mercy and Purity.

"Micah's ideal is not a minimum of religion,it is a maximum. He provides the great standards by which we may test our acting, our thinking, our religious practice. And this is why Micah's pronouncement has about it an air of finality. The Prophet seems to feel that what he is saying is an eternal truth ; we seem to feel it as we read it or we hear it read. Men may come and go, but Micah's ideal must live for ever " (Singer).

PINCHAS

I Kings XVIII, 46—XIX, 21

The zeal of Phinehas and the zeal of Elijah form the connecting link between the Sedrah and Haftorah.

Under the evil influence of Jezebel, wife of Ahab, the

19 1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. 3. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. 4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. 5. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. 6. And he looked, and, behold, there was at his head a cake baken on the hot stones, and a cruse of water. And he did eat and drink, and laid him down again. 7. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. 8. And he arose, and did

not better than my fathers. He has made his great effort, and feels he has not been more successful than earlier leaders in Israel in checking apostasy.

7. *too great for thee.* *i.e.* the journey thou wishest to take (Altschul); suggesting that Mount Horeb was Elijah's goal when he set out on his flight.

יט א וַיַּגֶּד אַחְאָב לְאִיזֶבֶל אֵת כָּל־אֲשֶׁר עָשָׂה אֵלִיָּהוּ וְאֵת כָּל־
2 אֲשֶׁר הָרַג אֶת־כָּל־הַנְּבִיאִים בֶּחָרֶב: וַתִּשְׁלַח אִיזֶבֶל
מַלְאָךְ אֶל־אֵלִיָּהוּ לֵאמֹר כֹּה־יַעֲשׂוּן אֱלֹהִים וְכֹה יוֹסִפוּן
3 כִּי־כָעֵת מָחָר אָשִׂים אֶת־נַפְשְׁךָ כְּנֶפֶשׁ אַחַד מֵהֶם: וַיַּרְא
וַיָּקָם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֹא בְּאֵר שֶׁבַע אֲשֶׁר לִיהוּדָה וַיַּנַּח
4 אֶת־נַעֲרוֹ שָׁם: וְהוּא־הָלַךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֹא וַיֵּשֶׁב
תַּחַת רָתָם אֶחָת וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר רַב
ה עַתָּה יְהוָה קַח נַפְשִׁי כִּי לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי: וַיִּשְׁכַּב
וַיִּישָׁן תַּחַת רָתָם אֶחָד וְהִנֵּה־זֶה מַלְאָךְ נֹגֵעַ בּוֹ וַיֹּאמֶר לוֹ
6 קוּם אֱכוֹל: וַיַּבֵּט וְהִנֵּה מְרַאֲשֹׁתָיו עֻגַת רְצָפִים וְצַפַּחַת
7 מַיִם וַיֹּאכַל וַיֵּשְׁתְּ וַיָּשָׁב וַיִּשְׁכָּב: וַיָּשָׁב מַלְאַךְ יְהוָה ו
שֵׁנִית וַיִּגַּע־בּוֹ וַיֹּאמֶר קוּם אֱכָל כִּי רַב מִמְּךָ הַדָּרֶךְ:

3. למדנחאי על ‖ 4. ו אחד קרי

Chapter XIX

1. *all the prophets.* *i.e.* of Baal.

2. *as the life of one of them.* *i.e.* of the false prophets whom he had slain.

3. *to Judah.* And therefore outside the jurisdiction of Ahab and Jezebel.

4. *juniper tree.* A kind of flowering broom that grows to the height of about 10 feet and is found in that desert district.

take away my life. Reaction following the great scene on Mount Carmel, and disappointment at its apparent failure, induced a mood of crushing despondency. A sense of the dreariness of a wasted life overspread his soul. "Like a warrior who has waged all day an unequal strife and at the last received a mortal stroke, he retires from the field to die alone; and when the languor is falling on him, he says, "Now, O Lord, take away my life" (Davidson).

eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 9. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? 10. And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. 11. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12. and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

12. *a still small voice.* Or, "a sound of gentle stillness." The wind, fire and earthquake are often spoken of as heralds of God (Exod. XIX, 18, Psalms XVIII, 7–13); and while they are His agents and subservient to His will, they do not disclose Him so perfectly as the calm which follows the storm. The vision is in the nature of rebuke to the impetuosity of Elijah, and the passion of despair that brought him to this place. He must not imagine that good is vanquished, because evil is mighty, loud, and triumphant. And evil cannot most successfully be overcome by storm and fire. Rather is the Spirit of God manifested, and the purpose of God furthered, in that which is represented by the still small voice; *i.e.* the gentle operation of spiritual forces, the calmness and patience of quiet and indomitable faith, and the

8 וַיָּקָם וַיֹּאכַל וַיִּשְׁתֶּה וַיֵּלֶךְ בְּכֹחַ ׀ הָאֲכִילָה הַהִוא אַרְבָּעִים
9 יוֹם וְאַרְבָּעִים לַיְלָה עַד הַר הָאֱלֹהִים חֹרֵב: וַיָּבֹא־שָׁם
אֶל־הַמְּעָרָה וַיָּלֶן שָׁם וְהִנֵּה דְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ
י מַה־לְּךָ פֹּה אֵלִיָּהוּ: וַיֹּאמֶר קַנֹּא קִנֵּאתִי לַיהוָה ׀ אֱלֹהֵי
צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרָסוּ
וְאֶת־נְבִיאֶיךָ הָרָגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי לְבַדִּי וַיְבַקְשׁוּ אֶת־
11 נַפְשִׁי לְקַחְתָּהּ: וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר לִפְנֵי יְהוָה
וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר
סְלָעִים לִפְנֵי יְהוָה לֹא בָרוּחַ יְהוָה וְאַחַר הָרוּחַ רַעַשׁ לֹא
12 בָרַעַשׁ יְהוָה: וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר
13 הָאֵשׁ קוֹל דְּמָמָה דַקָּה: וַיְהִי ׀ כִּשְׁמֹעַ אֵלִיָּהוּ וַיָּלֶט פָּנָיו

ר. 10. 14. קמץ בדיק

8. *Horeb.* *i.e.* Sinai, where the Law was given. Here, in solitary communion with God at the most sacred place in history, he would wait for some message from the God of Israel.

9. *unto a cave.* lit. "into the cave"; *i.e.* the cleft of rock in which Moses was placed when God passed by (Kimchi). The parallel between Moses and Elijah is very real. These two names stand out pre-eminently in Israel's story; both of them endowed above all other men with the power of the Spirit and Titanic force of character.

what doest thou here, Elijah? Thy place is not here in the silent empty wilderness, but among men to fight evil and encourage the faithful.

10. *jealous.* Zealous.

I only, am left. As is more clear below in *v.* 18, Elijah's mood of despondency and despair has led him to exaggerate the darkness of the picture, and to be unjust to the 7,000 men in Israel who had not bent the knee to Baal.

11–14. The Manifestation of the Divine Presence

This narrative is one of the profoundest in Scripture. In a magnificent acted parable, Elijah is taught the error of his methods.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14. And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 15. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: 16. and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. 17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 18. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which

over Israel through the agency of Elisha; and to appoint Elisha as his successor.

18. *seven thousand . . . have not bowed the knee to Baal.* Elijah had overlooked the "righteous remnant" in Israel. That there is always a faithful minority—*shear yashuv*—forms one of the characteristic teachings of Isaiah. It is the heartening of this faithful minority, and, through his life and activity, ensuring its persistence and growth, that constitutes Elijah's most lasting achievement for his times as well as for all future ages.

בְּאַדַּרְתּוֹ וַיֵּצֵא וַיַּעֲמֹד פֶּתַח הַמְּעָרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר
14 מַה־לְּךָ פֹה אֵלִיָּהוּ: וַיֹּאמֶר קַנֹּא קִנֵּאתִי לַיהוָה ו אֱלֹהֵי
צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ
הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרָגוּ בֶחָרֶב וָאִוָּתֵר אֲנִי לְבַדִּי וַיְבַקְשׁוּ
טו אֶת־נַפְשִׁי לְקַחְתָּהּ: וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב
לְדַרְכְּךָ מִדְבָּרָה דַמֶּשֶׂק וּבָאתָ וּמָשַׁחְתָּ אֶת־חֲזָאֵל לְמֶלֶךְ
16 עַל־אֲרָם: וְאֶת יֵהוּא בֶּן־נִמְשִׁי תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל
וְאֶת־אֱלִישָׁע בֶּן־שָׁפָט מֵאָבֵל מְחוֹלָה תִּמְשַׁח לְנָבִיא
17 תַּחְתֶּיךָ: וְהָיָה הַנִּמְלָט מֵחֶרֶב חֲזָאֵל יָמִית יֵהוּא וְהַנִּמְלָט
18 מֵחֶרֶב יֵהוּא יָמִית אֱלִישָׁע: וְהִשְׁאַרְתִּי בְיִשְׂרָאֵל שִׁבְעַת
אֲלָפִים כָּל־הַבְּרָכִים אֲשֶׁר לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפֶּה

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v. 15. הכי נפחח

persistent work which is the fruit of that patience and faith.

To later generations, Elijah was not the Prophet of storm and fire, but the healer and helper, the reconciler and peace-bringer. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers," said Malachi. "Elijah will come to bring agreement where there is matter for dispute: to make peace in the world" (Mishna).

13. *wrapped his face in his mantle.* It is the "still small voice" that brings home to the Prophet the sense of the Presence of God.

what doest thou here? Elijah repeats his former reply to this question, and it would appear that his zealous anger for the sins of Israel has prevented him realising the full import of the vision as above explained (Ralbag).

15–21. Elijah's New Mission

15. *go, return on thy way.* Elijah had declared that his life was of no further use. He is shewn that there is still work for him to do. He is sent on three important missions: to anoint Hazael king over Syria; to anoint Jehu king

hath not kissed him. 19. So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth : and Elijah passed over unto him, and cast his mantle upon him. 20. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again ; for what have I done to thee ? 21. And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

19 אֲשֶׁר לֹא־נָשַׂק לוֹ: וַיֵּלֶךְ מִשָּׁם וַיִּמְצָא אֶת־אֱלִישָׁע בֶּן
שָׁפָט וְהוּא חֹרֵשׁ שְׁנֵים־עָשָׂר צְמָדִים לְפָנָיו וְהוּא בִּשְׁנֵים
כ הֶעָשָׂר וַיַּעֲבֹר אֵלָיְהוּ אֵלָיו וַיַּשְׁלֵךְ אַדַּרְתּוֹ אֵלָיו: וַיַּעֲזֹב
אֶת־הַבָּקָר וַיָּרָץ אַחֲרֵי אֵלִיָּהוּ וַיֹּאמֶר אֶשָּׁקָה־נָּא לְאָבִי
וּלְאִמִּי וְאֵלְכָה אַחֲרֶיךָ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מֶה עָשִׂיתִי
21 לָךְ: וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבָּחֵהוּ וּבִכְלֵי
הַבָּקָר בִּשְּׁלָם הַבָּשָׂר וַיִּתֵּן לָעָם וַיֹּאכֵלוּ וַיָּקָם וַיֵּלֶךְ אַחֲרֵי
אֵלִיָּהוּ וַיְשָׁרְתֵהוּ:*

מלא v. 18. חס׳ בח״ק v. 20.

19. *cast his mantle upon him.* Elisha understood the meaning of the act.

20. *let me . . . kiss my father.* To ask permission of his parents to accept the call, and in farewell to them. His life was now to take a new direction, as disciple of Elijah, and then as his successor.

go back. And consult your parents.

what have I done to thee. Realise the full significance of the Call.

21. *he returned from following him.* "He ran back" (Moffatt).

the yoke of oxen. The pair with which he had ploughed.

with the instruments of the oxen. That is, with the wooden part of the yoke and plough which he used for fire-wood. His act was to symbolise his break with his former vocation.

and gave unto the people. He made the occasion one of rejoicing to the people who came to take farewell of him and accompany him a distance on his way (Kimchi).

IX. MATTOS

JEREMIAH I–II, 3

1 1. The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: 2. to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of

promise of restoration. But even in his darkest moments, when he utterly despairs of the future of Jewish state, his faith and trust in God do not forsake him. "Though all be lost," he seems to say to Israel, "turn to God in perfect trust, call Him your Father, and His love will regenerate you." To Jeremiah, Religion is an inward thing, a personal relation between the individual and his Maker, a relation that is untouched by national prosperity and can only be deepened by national ruin. "The history of Israel begins with the migration of Abraham from the Euphrates to the Jordan; its classical period closes with the compulsory migration of the exiles from the Jordan back to the Euphrates. If Israel had been merely a race like others it would never have survived this fearful catastrophe, and would have disappeared in the Babylonian exile" (Cornill). That it did not so disappear was due to the activity of two men—Jeremiah and his disciple Ezekiel. Jeremiah's message to his despairing brethren in Babylon, "Seek the welfare of the city wherein ye dwell, and pray unto the LORD for it: for in its welfare shall be your peace," has been of incalculable influence in the civic life of all Jews throughout the world.

1. *Hilkiah.* Not the priest of that name.

Anathoth. Four miles north-east of Jerusalem. It was the home of Abiathar the High Priest, whom Solomon banished from office. Thus Jeremiah, while of priestly lineage, did not himself act as priest.

land of Benjamin. This hilly territory was 26 miles by 12 miles, about the size of Middlesex.

2. *Josiah.* He reigned from 626–605. He put down the idolatries, abominations and immoralities that had been introduced by Manasseh, and led a great religious revival

הפטרת מטות

ירמיה א

א 1 דִּבְרֵי יִרְמְיָהוּ בֶן־חִלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בַּעֲנָתוֹת
2 בְּאֶרֶץ בִּנְיָמִן׃ אֲשֶׁר הָיָה דְבַר־יְהוָה אֵלָיו בִּימֵי יֹאשִׁיָּהוּ
3 בֶן־אָמוֹן מֶלֶךְ יְהוּדָה בִּשְׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמָלְכוֹ׃ וַיְהִי

MATTOS

Jeremiah I–II, 3

This is the first of the three "Haftorahs of Rebuke" that precede the Ninth of Ab, the anniversary of the Destruction of Jerusalem.

Jeremiah was born of a priestly family about the year 650 B.C.E. His Prophetic call came to him in the reign of Josiah, king of Judah, in the year 626. He witnessed the fall of Nineveh and the annihilation of the Assyrian Empire in 606; the death of Josiah, Judah's righteous king, in 605; and lived through the two sieges of Jerusalem in 597 and 586, with the attendant destruction of the Jewish state and the consequent transportation of the greater portion of his people to "the rivers of Babylon." We last hear of him in Egypt, carried thither by fugitive Judeans; and legend relates that he died a martyr's death at the hands of his brethren. Whatever basis there may be for this legend, it is but too true that Jeremiah the Prophet lived a martyr's life. For the greater part of his career, he was one man against the whole nation. By nature timid and shrinking, he proclaimed the Divine message fearlessly to ruler, noble, priest and people alike.

Jeremiah is the spiritual heir of the great Prophets that preceded him. He combines the tenderness of Hosea, the fearlessness of Amos, and the stern majesty of Isaiah. Like them, he is first of all a preacher of repentance; threatening judgement and, at the same time, holding out the

his reign. 3. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah; unto the carrying away of Jerusalem captive in the fifth month.

4. Now the word of the LORD came unto me, saying, 5. Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. 6. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. 7. But the LORD said unto me, Say not, I am a child: for on whatsoever errand I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. 8. Be not afraid because of them: for I am with thee to deliver thee, saith the LORD. 9. Then the LORD put forth his hand, and touched my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth: 10. see,

politics and its career was inextricably bound up with Assyria, Babylon and Egypt (Peake).

6. *I am a child.* Not necessarily in years. The Heb. word has a wider sense, indicating a child in fitness or experience. These words express the shrinking self-distrust of a sensitive nature, and the humility that characterises truly great minds; cf. the reply of Moses in the Sedrah, IV, 10.

7. *say not.* Whatever his limitations may be, they matter not, for he is to be God's messenger; and, whatever opposition or even persecution may be his lot, he would be Divinely supported.

9. *touched my mouth.* Symbolic of Divine inspiration. The message he would bring would not be *his* message, but the message of God.

בִּימֵי יְהוֹיָקִים בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־תֹּם עַשְׁתֵּי־
עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־גְּלוֹת
4 יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי׃ וַיְהִי דְבַר־יְהוָה אֵלַי
ה לֵאמֹר׃ בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ וּבְטֶרֶם תֵּצֵא
6 מֵרֶחֶם הִקְדַּשְׁתִּיךָ נָבִיא לַגּוֹיִם נְתַתִּיךָ׃ וָאֹמַר אֲהָהּ
7 אֲדֹנָי יֱהוִה הִנֵּה לֹא־יָדַעְתִּי דַבֵּר כִּי־נַעַר אָנֹכִי׃ וַיֹּאמֶר
יְהוָה אֵלַי אַל־תֹּאמַר נַעַר אָנֹכִי כִּי עַל־כָּל־אֲשֶׁר אֶשְׁלָחֲךָ
ז תֵּלֵךְ וְאֵת כָּל־אֲשֶׁר אֲצַוֶּךָּ תְּדַבֵּר׃ אַל־תִּירָא מִפְּנֵיהֶם
9 כִּי־אִתְּךָ אֲנִי לְהַצִּלֶךָ נְאֻם־יְהוָה׃ וַיִּשְׁלַח יְהוָה אֶת־יָדוֹ
וַיַּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֵלַי הִנֵּה נָתַתִּי דְבָרַי בְּפִיךָ׃

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5. v. ר׳ יחזקאל

in Israel. Unfortunately Judah's position between two great empires, Egypt and Babylon, was a most precarious one. Josiah took the side of Babylon, and was slain in the battle of Megiddo by Pharaoh Necho. Jeremiah and the whole people mourned for him "as one mourneth for an only son."

Zedekiah. The youngest son of Josiah, and the last king of Judah. He was well-disposed, but weak and devoid of any true religious zeal. In the eleventh year of his reign, Jerusalem was taken and burned by the Babylonians. He was blinded, taken to Babylon, and died there in prison.

4–10. Jeremiah's Call

5. *knew thee.* *i.e.* chose thee; cf. Gen. xviii, 19 ("For I have known him") and Amos iii, 2 ("You only have I known of all families of the earth").

sanctified thee. Consecrated thee; *i.e.* set thee apart for My service. "In the very moment of his call, Jeremiah learnt that he was a child of destiny. His choice for his great work was no haphazard selection. God had planned his life, even before he was born. The riddle and purpose of existence were thus solved for Jeremiah" (Duhm).

unto the nations. As Amos and Isaiah before him, but more so. Israel was now caught in the current of universal

I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant.

11. Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. 12. Then said the LORD unto me, Thou hast well seen: for I watch over my word to perform it. 13. And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething caldron; and the face thereof is from the north. 14. Then the LORD said unto me, Out of the north evil shall break forth upon all the inhabitants of the land. 15. For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. 16. And I will utter my judgements against them touching all their wickedness; in that they have forsaken me, and have burned incense

Assyrian invasions, and into the North the Ten Tribes had been led captive. And Babylon, which was to take Judah into exile, also lay to the North.

evil. Better, *the evil* (AJ)—foretold by all the prophets as the result of nation's sinning.

15. *shall set every one his throne.* The neighbourhood of the city gate was the place where trials were ordinarily held. Here the rulers of the invading army will sit in judgement on the conquered people. This was literally fulfilled; see Jer. XXXIX, 3.

י רְאֵה הִפְקַדְתִּיךָ ׀ הַיּוֹם הַזֶּה עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת
לִנְתֹּושׁ וְלִנְתֹּוץ וּלְהַאֲבִיד וְלַהֲרוֹס לִבְנוֹת וְלִנְטֹועַ׃
11 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מֶה־אַתָּה רֹאֶה יִרְמְיָהוּ וָאֹמַר
12 מַקֵּל שָׁקֵד אֲנִי רֹאֶה׃ וַיֹּאמֶר יְהוָה אֵלַי הֵיטַבְתָּ לִרְאֹות
13 כִּי־שֹׁקֵד אֲנִי עַל־דְּבָרִי לַעֲשֹׂתוֹ׃ וַיְהִי דְבַר־יְהוָה ׀
אֵלַי שֵׁנִית לֵאמֹר מָה אַתָּה רֹאֶה וָאֹמַר סִיר נָפוּחַ אֲנִי
14 רֹאֶה וּפָנָיו מִפְּנֵי צָפֹונָה׃ וַיֹּאמֶר יְהוָה אֵלַי מִצָּפוֹן תִּפָּתַח
טו הָרָעָה עַל כָּל־יֹשְׁבֵי הָאָרֶץ׃ כִּי ׀ הִנְנִי קֹרֵא לְכָל־
מִשְׁפְּחֹות מַמְלְכוֹת צָפֹונָה נְאֻם־יְהוָה וּבָאוּ וְנָתְנוּ אִישׁ
כִּסְאֹו פֶּתַח ׀ שַׁעֲרֵי יְרוּשָׁלַם וְעַל כָּל־חֹומֹתֶיהָ סָבִיב וְעַל
16 כָּל־עָרֵי יְהוּדָה׃ וְדִבַּרְתִּי מִשְׁפָּטַי אוֹתָם עַל כָּל־רָעָתָם

10. *set thee.* lit. "made thee My deputy."

to pluck up. Because the Word of God, which the Prophet proclaims, determines the fate of nations and kingdoms.

to plant. Jeremiah's activity would be destructive, but only to prepare the way for the work of restoration.

11, 12. The Symbol of the Almond Tree

11. *an almond tree.* Heb. *shaked,* and the Heb. for "watching" is *shoked.* There is more than a play on words here. The almond tree is so named in Hebrew, because, blossoming early in January, it is the first to awake from winter's sleep. On seeing it, the thought flashes across the Prophet's mind that God is awake and watches over His word to fulfil it, without delay. This assurance at the outset of his career, that God would surely execute His purpose, was to steady him, when in the course of his ministry he found himself doomed again and again to disappointment.

13–16. The Symbol of the Caldron

14. *out of the north.* From the North had come the

unto other gods, and worshipped the works of their own hands. 17. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. 18. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19. And they shall fight against thee: but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

2 1. And the word of the LORD came to me, saying. 2. Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. 3. Israel was holiness unto the LORD, the first-fruits of his increase: all that devour him shall be held guilty; evil shall come upon them, saith the LORD.

God reminds Israel of her loyalty and affection in the Wilderness. Hosea had spoken of the relation between God and His people under the image of a marriage union. Jeremiah pictures Israel's loyalty to God as that of an affectionate bride, who follows the chosen of her heart even into a wilderness.

2. *kindness.* Heb. *chesed.* A very rich and beautiful word, here meaning unquestioned and whole-hearted devotion and total forgetfulness of self, a love more than filial, like that of a youthful, loving bride.

how thou wentest after me. It was only such love, thought

אֲשֶׁר עָזְבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לְמַעֲשֵׂי
17 יְדֵיהֶם׃ וְאַתָּה תֶּאְזֹר מָתְנֶיךָ וְקַמְתָּ וְדִבַּרְתָּ אֲלֵיהֶם אֵת
כָּל־אֲשֶׁר אָנֹכִי אֲצַוֶּךָּ אַל־תֵּחַת מִפְּנֵיהֶם פֶּן־אֲחֹתְךָ
18 לִפְנֵיהֶם׃ וַאֲנִי הִנֵּה נְתַתִּיךָ הַיּוֹם לְעִיר מִבְצָר וְלַעֲמוּד
בַּרְזֶל וּלְחֹמוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֶיהָ
19 לְכֹהֲנֶיהָ וּלְעַם הָאָרֶץ׃ וְנִלְחֲמוּ אֵלֶיךָ וְלֹא־יוּכְלוּ לָךְ כִּי־
אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָ׃

ב 2 א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ הָלֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַ͏ִם
לֵאמֹר כֹּה אָמַר יְהוָה זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת
3 כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃ קֹדֶשׁ
יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה
תָּבֹא אֲלֵיהֶם נְאֻם־יְהוָה׃

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v. 3. קמץ בדיק

17–19. Encouragement to Jeremiah

17. *gird up thy loins.* Prepare thyself for a strenuous task.

lest I dismay thee before them. If thou fearest them, thou wilt fail before them (Kimchi). If he delivers his stern message in fear and trusting, the confidence of those opposed to him would be strengthened, and there would be no hope of his words finding credence. Jeremiah can only conquer if he does not for one moment lose courage –a warning needed by the Prophet whose life would be full of anguish and martyrdom.

18. *the people of the land.* Heb. *am ha-aretz* ; probably the National Assembly—"the ancient Hebrew Parliament" (Sulzberger) ; see *Genesis*, p. 192.

19. *shall not prevail.* *i.e.* shall not finally prevail (Streane). Before the Prophet's death, his warnings would be justified, and his cause vindicated.

Chapter II

1–3. The opening verses of the first prophecy of Jeremiah.

X. MASSEY

JEREMIAH II, 4–28 ; III, 4 ; IV, 1, 2

This Haftorah is invariably read on Sabbath Massey, even if it is the New Moon.

2 4. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel : 5. thus saith the LORD, What unrighteousness have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain ? 6. Neither said they, Where is the LORD that brought us up out of the land of Egypt ; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that none passed through, and where no man dwelt ?

vanity. Nothingness, folly ; denoting the utter futility of idols and idol-worship.

walked after vanity, and are become vain. Or, " walked after things of nought, and are become nought " (AJ), in character and in power. Men's characters become assimilated to the follies which they worship. *They walked after things of nought, and are become nought*—a fitting epitaph for many races and families, once flourishing and prosperous, that have now disappeared.

6–7. The people's unfaithfulness is rendered more vivid by the reminder in strong colours, of its deliverance from Egyptian bondage, and its preservation from the dangers and terrors of the wilderness.

6. *shadow of death.* Or, " deep darkness " (RV Margin). " Just as in the deep darkness men cannot see their way and stray blindly hither and thither, so in the trackless desert they may easily lose themselves, and wander in bewilderment " (Peake).

ב 4 שִׁמְעוּ דְבַר־יְהוָה בֵּית
ה יַעֲקֹב וְכֹל מִשְׁפְּחוֹת בֵּית יִשְׂרָאֵל׃ כֹּה | אָמַר יְהוָה מַה־
מָּצְאוּ אֲבוֹתֵיכֶם בִּי עָוֶל כִּי רָחֲקוּ מֵעָלָי וַיֵּלְכוּ אַחֲרֵי
6 הַהֶבֶל וַיֶּהְבָּלוּ׃ וְלֹא אָמְרוּ אַיֵּה יְהוָה הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ
מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה
בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב

v. 8. קמץ בז״ק

the Prophet, that could account for Israel's willingness to forget the grandeur of Egypt, and brave the terrors of the Wilderness—its hardships, perils and treacherous foes. It was only such love that could cause them gladly to follow the call of God into the Unknown, on a novel quest of the Divine, that was to fill man's earthly existence with new hopes; on an unheard-of adventure in Religion, that was to turn the current of history and humanise mankind.

3. *holiness unto the* LORD. Or, "the LORD's hallowed portion" (AJ). All the nations are the Lord's harvest; but Israel is set apart for Him alone, even as the first-fruits are set apart for the use of the priest. In the Sedrah, IV, 21, Israel is called God's firstborn son.

evil shall come upon them. Woe to anyone who violates that sanctity, and assails Israel.

MASSEY

JEREMIAH II, 4–28; III, 4; IV, 1–2

For Jeremiah and his times, as well as the reason for the selection of this chapter for this Sabbath, see the introductory notes on the preceding Haftorah.

II, 4–13. ISRAEL'S INGRATITUDE IN RETURN FOR GOD'S LOVE

4. *hear . . . Jacob . . . Israel.* Jeremiah addresses the nation as a whole.

5. *what unrighteousness.* A rhetorical question. They have found no unrighteousness in Him. Their unfaithfulness to Him has been and is without any reason.

7. And I brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. 8. The priests said not, Where is the LORD? and they that handle the law knew me not: the rulers also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. 9. Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. 10. For pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently; and see if there hath been such a thing. 11. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit. 12. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

send unto Kedar. An Arabian tribe, but used for Arabia generally. The meaning of the verse is, Send and inquire West and East.

11. *changed their gods.* Israel's action is unique in history. No other people, is the complaint of the Prophet, has with such thoughtlessness and lack of character changed its ancestral worship. Heathen nations were loyal to their gods, although these were helpless and unreal. It was the glory and pre-eminence of Israel among the nations to know and possess the true God; and Him has Israel forsaken for that which is false, useless, and a source of degeneration!

12. *O ye heavens.* When God arraigns His people, the whole of Nature is the appropriate audience; and even inanimate Nature must be shocked and appalled at such crass folly.

7 אָדָם שָׁם׃ וָאָבִיא אֶתְכֶם אֶל־אֶרֶץ הַכַּרְמֶל לֶאֱכֹל פִּרְיָהּ
וְטוּבָהּ וַתָּבֹאוּ וַתְּטַמְּאוּ אֶת־אַרְצִי וְנַחֲלָתִי שַׂמְתֶּם לְתוֹעֵבָה׃
8 הַכֹּהֲנִים לֹא אָמְרוּ אַיֵּה יְהוָה וְתֹפְשֵׂי הַתּוֹרָה לֹא יָדָעוּנִי
וְהָרֹעִים פָּשְׁעוּ בִי וְהַנְּבִיאִים נִבְּאוּ בַבַּעַל וְאַחֲרֵי לֹא־
9 יוֹעִלוּ הָלָכוּ׃ לָכֵן עֹד אָרִיב אִתְּכֶם נְאֻם־יְהוָה וְאֶת־בְּנֵי
י בְנֵיכֶם אָרִיב׃ כִּי עִבְרוּ אִיֵּי כִתִּיִּם וּרְאוּ וְקֵדָר שִׁלְחוּ
11 וְהִתְבּוֹנְנוּ מְאֹד וּרְאוּ הֶן הָיְתָה כְּזֹאת׃ הֲהֵימִיר גּוֹי אֱלֹהִים
12 וְהֵמָּה לֹא אֱלֹהִים וְעַמִּי הֵמִיר כְּבוֹדוֹ בְּלֹא יוֹעִיל׃ שֹׁמּוּ
13 שָׁמַיִם עַל־זֹאת וְשַׂעֲרוּ חָרְבוּ מְאֹד נְאֻם־יְהוָה׃ כִּי־שְׁתַּיִם

7. *a plentiful land.* lit. "a garden land"; a land of fields, vineyards and well-wooded spaces (Kimchi).

ye defiled. By idol-worship.

mine heritage. The land I selected for My Divine purpose (Kimchi).

an abomination. By imitating the savage and immoral practices for which the old inhabitants of Canaan were driven out.

8. *the priests said not, Where is the* LORD. They were indifferent to God's will, and thought of nothing less than consulting Him (Streane).

they that handle the law. Those who administer it.

knew me not. Shewed by their conduct they that knew not God's ways.

the rulers. lit. "the shepherds"; *i.e.* the kings.

the prophets. Members of the Prophetic guilds. Their duty was to urge the people to reform and bring them back to the sense of God, but had themselves become affected by the prevailing apostasy.

things that do not profit. Idols, that could be of no source of help, hope, or comfort in time of distress.

9. *plead.* Argue, contend.

10. *isles of Kittim.* Cyprus and the neighbouring islands near the coasts of Greece and Italy.

13. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. 14. Is Israel a servant? is he a homeborn slave? why is he become a prey? 15. The young lions have roared upon him, and given out their voice: and they have made his land waste; his cities are burned up, without inhabitant. 16. The children also of Noph and Tahpanhes have broken the crown of thy head. 17. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? 18. And now what hast thou to do in the way to Egypt, to drink the waters of Shihor? or what hast

Tahpanhes. Daphnae, a fortress of importance on the NE frontier, and commanding the road to Palestine. It was to Tahpanhes that Jeremiah was taken by force, after the fall of Jerusalem (Jer. XLIII, 7); see Map, facing p. 1.

17. The answer to *v.* **14.**

when he led thee by the way. i.e. the right way. God shewed the Israelites the right path to walk, but they forsook it (Rashi, Kimchi).

18–19. THE FOLLY OF FOREIGN ALLIANCES

18. *what hast thou to do . . . Egypt or . . . Assyria.* Judah's rulers had vacillated between alliances with Egypt and Assyria. Hoshea, the last king of Israel had sought the help of Egypt against Assyria; and Josiah had lost his life in opposing Egypt on behalf of Assyria. What could these alliances profit them, while they were faithless to God?

to drink the waters of. i.e. become the vassal of; equivalent to our phrase, "to eat the bread of."

Shihor. The Nile, denoting Egypt.

רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר | מַיִם חַיִּים לַחְצֹב
לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכְלוּ הַמָּיִם׃
14 הֲעֶבֶד יִשְׂרָאֵל אִם־יְלִיד בַּיִת הוּא מַדּוּעַ הָיָה לָבַז׃
מז עָלָיו יְשָׁאֲגוּ כְפִירִים נָתְנוּ קוֹלָם וַיָּשִׁיתוּ אַרְצוֹ לְשַׁמָּה עָרָיו
16 נִצְּתָה מִבְּלִי יֹשֵׁב׃ גַּם־בְּנֵי־נֹף וְתַחְפַּנְחֵס יִרְעוּךְ קָדְקֹד׃
17 הֲלוֹא־זֹאת תַּעֲשֶׂה־לָּךְ עָזְבֵךְ אֶת־יְהוָה אֱלֹהַיִךְ בָּעֵת
18 מוֹלִכֵךְ בַּדָּרֶךְ׃ וְעַתָּה מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם לִשְׁתּוֹת
19 מֵי שִׁחוֹר וּמַה־לָּךְ לְדֶרֶךְ אַשּׁוּר לִשְׁתּוֹת מֵי נָהָר׃ תְּיַסְּרֵךְ

v. 14. פותח בסיס v. 15. מצוד קדי v. 16. ותחפנחס קדי

13. *fountain of living waters.* "They have ready at hand fresh living water from streams and fountains—pure, cool, perennial and plentiful. But they with great toil and expense hew out cisterns in the rock and *store* their water in them. This water—flat, stagnant, putrid—they prefer to the running water from the fountain. Moreover, these rock-cisterns were very liable to crack, and in the hour of greatest need their water may utterly fail. No comparison could more keenly rebuke the madness of a people who changed their glory for that which doth not profit" (Peake-Thomson).

14–17. Israel's Sin and Consequent Calamities

Not only for her idolatry and ingratitude, but for her faithlessness in relying on Assyria and Egypt, will Judah be punished; see on *v.* 18.

14. *is Israel a servant . . . slave.* Israel is not a slave but a son.

why is he become a prey. How is it then that he has become a slave to neighbouring powers who have despoiled him? The answer is in the next *v.*

15. *the young lions.* Israel's enemies, especially the Assyrians.

16. *the children also of Noph and Tahpanhes. i.e.* Egypt, to whom many looked for help.

Noph. Memphis, the capital of Northern Egypt.

thou to do in the way to Assyria, to drink the waters of the River? 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord, the LORD of hosts. 20. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; for upon every high hill and under every green tree thou didst bow thyself, playing the harlot. 21. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? 22. For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.

21–25. The Prophet stresses Israel's backslidings in a variety of figures borrowed from pastoral, agricultural, and home life.

21. *wholly a right seed.* From which good fruit should have come. Israel is sprung from the seed of Abraham, from whom descendants like himself were to be expected (Kimchi).

degenerate plant. How from such a planting and from such careful tending, through instruction and exhortation, could there be such bad fruit; cf. the parable of the vineyard, Isa. v, 2–4.

22. *take thee much soap.* No outward means of purification will remove her guilt.

רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תּוֹכִחֵךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ
אֶת־יְהוָה אֱלֹהָיִךְ וְלֹא פַחְדָתִי אֵלַיִךְ נְאֻם־אֲדֹנָי יֱהוִה
כ צְבָאוֹת: כִּי מֵעוֹלָם שָׁבַרְתִּי עֻלֵּךְ נִתַּקְתִּי מוֹסְרוֹתַיִךְ
וַתֹּאמְרִי לֹא אֶעֱבֹד כִּי עַל־כָּל־גִּבְעָה גְּבֹהָה וְתַחַת כָּל־
21 עֵץ רַעֲנָן אַתְּ צֹעָה זֹנָה: וְאָנֹכִי נְטַעְתִּיךְ שׂוֹרֵק כְּלָה זֶרַע
22 אֱמֶת וְאֵיךְ נֶהְפַּכְתְּ לִי סוּרֵי הַגֶּפֶן נָכְרִיָּה: כִּי אִם־תִּכַבְּסִי
בֹּרִית וְתַרְבִּי־לָךְ בֹּרֵית נִכְתָּם עֲוֹנֵךְ לְפָנַי נְאֻם אֲדֹנָי

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19. v קמץ בזק. 20. ראעבד קרי

the River. *i.e.* the River Euphrates, representing Assyria.

19. *thine own wickedness shall correct thee.* The disasters arising out of the wickedness shall bring about thy betterment.

thy backslidings. The *result* of thy backslidings shall reprove thee.

my fear. The fear of Me in your hearts.

20–25. Obstinacy in Idolatry

20. *I have broken thy yoke.* In the past God had, beginning from the days of Egypt, delivered Israel from his oppressors (Kimchi).

I will not transgress. This translation is according to the Massoretic correction of the Text. After each deliverance Israel had declared he would never again be unfaithful to God.

for. Better, *but,* " verily."

upon every high hill. Referring to the immoral practices of the heathen worship for which Israel had forsaken God. These were usually celebrated on hill-tops. " Such relapse into unholy, primitive cults often accompanies and greatly hastens the disintegration of any society or people. Wherever national life no longer permeates and elevates the masses, these sink into the mire of sensuality, superstition, and animalism " (Duhm).

23. How canst thou say, I am not defiled, I have not gone after the Baalim? see thy way in the valley, know what thou hast done: thou art a swift young camel traversing her ways; 24. a wild ass used to the wilderness, that snuffeth up the wind in her desire; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. 25. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go. 26. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets; 27. which

26–27. Futility of Idols in Time of Trouble

26. *as the thief is ashamed.* *i.e.* the man who is believed to be honourable but is discovered to be a thief (Targum).

they, their kings. All classes will realise the shame of their condition.

their priests, and their prophets. *i.e.* of Baal.

23 יְהוָה׃ אַיֵּךְ תֹּאמְרִי לֹא נִטְמֵאתִי אַחֲרֵי הַבְּעָלִים לֹא
הָלַכְתִּי רְאִי דַרְכֵּךְ בַּגַּיְא דְּעִי מֶה עָשִׂית בִּכְרָה קַלָּה
24 מְשָׂרֶכֶת דְּרָכֶיהָ׃ פֶּרֶא ו לִמֻּד מִדְבָּר בְּאַוַּת נַפְשָׁהּ שָׁאֲפָה
רוּחַ תַּאֲנָתָהּ מִי יְשִׁיבֶנָּה כָּל־מְבַקְשֶׁיהָ לֹא יִיעָפוּ בְּחָדְשָׁהּ
כה יִמְצָאוּנָהּ׃ מִנְעִי רַגְלֵךְ מִיָּחֵף וּגְרוֹנֵךְ מִצִּמָּאוֹן וַתֹּאמְרִי
26 נוֹאָשׁ לֹוא כִּי־אָהַבְתִּי זָרִים וְאַחֲרֵיהֶם אֵלֵךְ׃ כְּבֹשֶׁת גַּנָּב
כִּי יִמָּצֵא כֵּן הֹבִישׁוּ בֵּית יִשְׂרָאֵל הֵמָּה מַלְכֵיהֶם שָׂרֵיהֶם
27 וְכֹהֲנֵיהֶם וּנְבִיאֵיהֶם׃ אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ

v. 24. משרכת קי׳ v. 25. ונחוך קי׳

23. *not gone after the Baalim.* These words are probably the answer of those who did not agree that participation in "harmless" local cults was necessarily apostasy. Jeremiah points to the savage cruelties that marked some of these cults.

see thy way in the valley. Probably a reference to the horrors of Moloch-worship with its child-sacrifices enacted in the Valley of Hinnom.

a swift young camel traversing her ways. Running here and there, backwards and forwards, impelled by her desire. This and the following two verses are figurative of Israel's shameless idolatry in going from the god of one nation to another and neglecting her Divine Master (Kimchi).

24. *who can turn her away.* From her characteristic habits; equally hard is it to turn Israel from her evil ways (Rashi).

will not weary themselves. Need not weary themselves to find her: she will seek *them.*

25. *withhold thy foot . . . thirst.* Do not wear yourself out in those evil pursuits.

there is no hope. Heb. *noash;* expresses a desperate condition. All exhortation is useless. Israel has abandoned herself to her sinful ways.

say to a stock, Thou art my father; and to a stone, Thou hast brought us forth; for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. 28. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

Ashkenazim add:

3 4. Wilt thou not from this time cry unto me, My father, thou art the companion of my youth?

Sephardim add:

4 1. If thou wilt return, O Israel, saith the LORD, unto me shalt thou return: and if thou wilt put away thine abominations out of my sight, and wilt not wander, 2. and wilt swear, As the LORD liveth, in truth, in judgement, and in righteousness; then shall the nations bless themselves in him, and in him shall they glory.

יְלִדְתָּנִי כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ
28 קוּמָה וְהוֹשִׁיעֵנוּ׃ וְאַיֵּה אֱלֹהֶיךָ אֲשֶׁר עָשִׂיתָ לָּךְ יָקוּמוּ
אִם־יוֹשִׁיעוּךָ בְּעֵת רָעָתֶךָ כִּי מִסְפַּר עָרֶיךָ הָיוּ אֱלֹהֶיךָ יְהוּדָה׃

האשכנזים מוסיפים

ג 4 הֲלוֹא מֵעַתָּה קָרָאתָ לִי אָבִי אַלּוּף נְעֻרַי אָתָּה׃

הספרדים מוסיפים

ד א אִם־תָּשׁוּב יִשְׂרָאֵל ׀ נְאֻם־יְהוָה אֵלַי תָּשׁוּב וְאִם־תָּסִיר
2 שִׁקּוּצֶיךָ מִפָּנַי וְלֹא תָנוּד׃ וְנִשְׁבַּעְתָּ חַי־יְהוָה בֶּאֱמֶת
בְּמִשְׁפָּט וּבִצְדָקָה וְהִתְבָּרְכוּ בוֹ גוֹיִם וּבוֹ יִתְהַלָּלוּ׃

ב v. 27. ולחתו ק׳ v. 4. יהוד ס׳

27. *which say.* This is the reason for their shame.
a stock . . . a stone. Images made of wood and stone.
thou art my father. Thou art my Creator and Master.
arise, and save us. In time of great trouble they will realise the helplessness of their gods, and will turn again to Him who is the only Source of help.

Jewish custom prescribes that the Prophetical Reading shall not end on a note of gloom and despair. Accordingly, verses are added from chapters III and IV, depicting the recognition by Israel of God as Father and Guide (III, 4); and of the better times of Israel's return to God, and of the participation of all humanity in the blessings of that spiritual regeneration (IV, 1, 2).

III, **4.** *companion.* Or, " friend."
IV, **1.** *abominations.* Or, " detestable things."
wander. From God; or " waver " (AJ).
2. *in him.* In God.

XI. MACHAR CHODESH

I Samuel xx, 18–42

20 18. Then Jonathan said unto him, To-morrow is the new moon : and thou shalt be missed, because thy seat will be empty. 19. And when thou has stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee : take them, and come ; for there is peace to thee and no hurt, as the Lord liveth. 22. But if I say thus unto the boy, Behold, the arrows are beyond thee : go thy way ; for the Lord hath sent thee away. 23. And as touching the matter which thou and I have spoken of, behold, the Lord is between thee and me for ever.

24. So David hid himself in the field : and when

is quite unwilling to believe evil of his father. He decides to sound his father and warn David.

18. *new moon.* The New Moon was in ancient times celebrated as an important festive occasion.

19. *when the business was in hand.* lit. " on the day of the deed." Probably a reference to the occasion (xix, 2–4) when Jonathan interceded with Saul for David's life, and David lay " hid in a secret place."

stone Ezel. A cairn called Ezel.

20. *arrows.* This and other passages of the Bible show that archery was a familiar sport in ancient Israel.

23. *the* Lord *be between thee and me* There is a sworn covenant between us.

הפטרת מחר חדש

שמואל א כ

ב 18 וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
19 מוֹשָׁבֶךָ׃ וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־
נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל׃
כ וַאֲנִי שְׁלִשֶׁת הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה׃
21 וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר
אֹמַר לַנַּעַר הִנֵּה הַחִצִּים | מִמְּךָ וְהֵנָּה קָחֶנּוּ וָבֹאָה כִּי־שָׁלוֹם
22 לְךָ וְאֵין דָּבָר חַי־יְהוָה׃ וְאִם־כֹּה אֹמַר לָעֶלֶם הִנֵּה הַחִצִּים
23 מִמְּךָ וָהֵלְאָה לֶךְ כִּי שִׁלַּחֲךָ יְהוָה׃ וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ
24 אֲנִי וָאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם׃ וַיִּסָּתֵר

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20. v. ה׳ רפה

MACHAR CHODESH (EVE OF NEW MOON)

I Samuel XX, 18–42

There is hardly a more beautiful figure in history than Jonathan. Truly he was "a very perfect knight," the very essence of chivalry. To the Rabbis, he stands for all time as the type of disinterested, self-denying friendship (Ethics of the Fathers, v, 17). His greatness was manifested in the very clash of duty between his loyalty to his father and his love of David. Jonathan's was a task of rare difficulty, to combine duty to his father with devotion to his friend. Yet he fails in neither. To Saul he was an affectionate son and faithful officer; and "no cloud of envy intercepted his admiration of the great warrior, the sweet singer of Israel, who hereafter was to supersede him" (Jowett). It is fortunate that the opening incident of the chapter, occurring on a *Machar Chodesh*—the eve of the New Moon, enables the story of Jonathan's friendship and self-abnegation to be included among the Lessons from the Prophets.

Saul, half-crazed by jealousy of David's popularity and growing hold on the people, seeks to destroy him. David places himself in the power of Jonathan, who at first

the new moon was come, the king sat him down to eat meat. 25. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. 26. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? 28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: 29. and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table. 30. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou shalt not be stablished, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. 32. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־הַלַּחֶם לֶאֱכוֹל׃
כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם ו כְּפַעַם אֶל־מוֹשַׁב הַקִּיר
וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד׃
26 וְלֹא־דִבֶּר שָׁאוּל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶהוּ
27 הוּא בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר׃ וַיְהִי מִמָּחֳרָת
הַחֹדֶשׁ הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלָּחֶם׃
28 וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נָשֹׂא נָשָׂא דָוִד מֵעִמָּדִי עַד־בֵּית
29 לָחֶם׃ וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא
צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא
וְאֶרְאֶה אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ׃
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת הַמַּרְדּוּת
הֲלוֹא יָדַעְתִּי כִּי־בְחֹר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת
31 עֶרְוַת אִמֶּךָ׃ כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה
לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי
32 בֶן־מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
33 לָמָּה יוּמַת מֶה עָשָׂה׃ וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו
לְהַכֹּתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלְתָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־

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v. 24. אל קי

26. *not clean.* The peace-offering sacrifice could not be eaten by anyone who was not ceremoniously clean (Lev. VII, 20f).

27. *son of Jesse.* He does not name him, but refers to him contemptuously merely by his father's name.

30. *son of a perverse rebellious woman.* Better, *perverse and rebellious son* (Friedlander).

confusion. Shame.

31. *he shall surely die.* lit. "he is a son of death."

33. And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death. 34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. 36. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. 37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. 39. But the lad knew not any thing: only Jonathan and David knew the matter. 40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, the LORD shall be between me and thee, and between my seed and thy seed, for ever.

34 דָּוִד: וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בֶּחָרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלְמוֹ
לה אָבִיו: וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד
36 וְנַעַר קָטֹן עִמּוֹ: וַיֹּאמֶר לְנַעֲרוֹ רֻץ מְצָא־נָא אֶת־הַחִצִּים
אֲשֶׁר אֲנֹכִי מוֹרֶה הַנַּעַר רָץ וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ:
37 וַיָּבֹא הַנַּעַר עַד־מְקוֹם הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנַּעַר וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה:
38 וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט
39 נַעַר יְהוֹנָתָן אֶת־הַחִצִּי וַיָּבֹא אֶל־אֲדֹנָיו: וְהַנַּעַר לֹא־יָדַע
מ מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר: וַיִּתֵּן יְהוֹנָתָן
אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הָבִיא הָעִיר:
41 הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ
שָׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ ו אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
42 עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה ו יִהְיֶה ו בֵּינִי
וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ עַד־עוֹלָם:

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v. 38. חצים קרי

34. *grieved for David.* He grieves not for the insult to himself, but for the shame done to his friend before the whole court.

41. *until David exceeded. i.e.* in weeping. The thought of separation from his friend overwhelmed him.

42. *go in peace.* Jonathan comforts David with the reassurance of his undying love and devotion. Saul's violence soon assumes a murderous fury—85 priests are slain for having given bread to the hungry fugitive David. If Jonathan had, at the moment of farewell, only thought of providing his friend with a few loaves of bread, that massacre might have been averted (Talmud). David and Jonathan were never to meet again in the royal home. When the

XII. SABBATH AND NEW MOON

ADDITIONAL READING: NUMBERS XXXVIII, 9-15
HAFTORAH: ISAIAH LXVI

66 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? 2. For all these things hath mine hand made, and so all those things came to be, saith the LORD: but to this man will I look, even to him that is poor and

SABBATH AND NEW MOON

ISAIAH LXVI

The Second Temple is nearing completion, and the Prophet corrects false ideas concerning the Temple building and the worship therein. He contrasts the faithful Israelites with the apostates, given to idolatrous practices, and doomed to extinction. The chapter concludes with the renewed assurance of the triumph of the Faithful Remnant, and the universal worship of the one God. Verse 23 that enshrines this hope in the phrase, "From one New Moon to another, and from one Sabbath to another," makes the section an appropriate Haftorah for this Sabbath.

1. ***what manner of house.*** God's presence cannot be limited to one spot. ("Behold heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!" I Kings VIII, 27). The purpose of the Temple was to lead men to reverence and uprightness, and the sacrifices were to help the worshipper expel evil thoughts and desires from his heart, and burn them as burnt offerings on the altar (Kimchi). If these conditions did not exist, the Temple was not a house fit for God's glory.

2. ***all these things.*** *i.e.* heaven and earth came into existence at the word of God (Abarbanel).

will I look. Not to external splendours of the building or to the elaborate ceremonial within does God look, but to

הפטרת שבת וראש חדש

ישעיה סו

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה
2 בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי: וְאֶת־כָּל־אֵלֶּה
יָדִי עָשְׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־

למדנחאי אל ibid. קמץ בויק v. 2.

tragic end came, and both Saul and Jonathan died for their people, David lamented them in the most beautiful elegy in literature:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen! . . .
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O, Jonathan, slain upon thy high places,
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

When, to the example of David and Jonathan, we add the deep friendship of two women, Ruth and Naomi: ("Whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me,") we realise that the Bible is also the supreme Book of Friendship.

of a contrite spirit, and that trembleth at my word. 3. He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth a meal offering, as he that offereth swine's blood; he that burneth frankincense, as he that blesseth an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations; 4. I also will choose their mockings, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not.

5. Hear the word of the LORD, ye that tremble at his word: Your brethren that hate you, that cast you out for my name's sake, have said, Let the LORD be glorified, that we may see your joy; but they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple,

4. *their mockings.* Because they—the apostate and obstinate transgressors—have *chosen* to do that which mocks Me (*v.* 3), I will *choose* for them suffering that will mock their hopes.

their fears. *i.e.* the very things they fear, I will bring upon them.

5–6. Addressed to the faithful ("ye that tremble at My word") whose hopes are ridiculed by their adversaries.

5. *your brethren.* *i.e.* the semi-idolatrous schismatics who mocked and opposed the true worshippers of God.

cast you out. That refuse to associate with you (Cheyne). The Heb. root means, in later use, to excommunicate.

let the LORD *be glorified . . joy.* These are the taunting words of the irreligious and insolent opponents.

6. *a voice of tumult.* The Prophet already seems to hear the sounds of the coming judgment against the mockers.

3 עָנִי וְנֹכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃ שׁוֹחֵט הַשּׁוֹר מַכֵּה־אִישׁ
זוֹבֵחַ הַשֶּׂה עוֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר
לְבֹנָה מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
4 נַפְשָׁם חָפֵצָה׃ גַּם־אֲנִי אֶבְחַר בְּתַעֲלוּלֵיהֶם וּמְגוּרֹתָם אָבִיא
לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע
ה בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי בָּחָרוּ׃ שִׁמְעוּ דְבַר־יְהוָה
הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ אֲחֵיכֶם שֹׂנְאֵיכֶם מְנַדֵּיכֶם לְמַעַן
6 שְׁמִי יִכְבַּד יְהוָה וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ׃ קוֹל
שָׁאוֹן מֵעִיר קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו׃

כצ"ל v. 3.

the existence of a humble and sincere piety among the worshippers who make their will subservient to God (" that trembleth at My word ").

3. The lit. translation of the first part of this verse is : " The slaughterer of an ox, a slayer of a man ; the sacrificer of the sheep, a breaker of a dog's neck ; the offerer of an oblation—swines' blood, &c." This is often explained to mean that he who offers the statutory sacrifices but is not animated by a sincere spirit is no better than he who takes a leading part in some horrible and unholy cult involving human sacrifices. No Prophet, however, would be guilty of such an exaggeration. More probably, the Prophet has in mind those who combined outward observance of Jewish ceremonial with the destestable rites of some debased fetish-worship which existed among those left in Israel after the Assyrian conquest (II Kings, xvii, 33f). There is no reason, however, to assume that these heathen worshippers indulged, or were permitted by the Persian authorities to indulge, in human sacrifices. The words מכה איש only mean " striketh a man " (Ibn Ezra), and not " slayeth a man." The Heb. root of מכה is used for" inflicting stripes," and may therefore here refer to sacred flagellations or scourgings which, as is well known, formed part of many pagan secret cults. He that sacrificeth an ox at God's Temple, complains our Prophet, is at the same time acting as flagellator or sacred scourger at heathen mystery worship !

a voice of the LORD that rendereth recompense to his enemies. 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I that cause to bring forth shut the womb? saith thy God.

10. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: 11. that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And ye shall see it, and your heart shall

shall be borne upon the side. Continues the figure of the nursling in the preceding verse. The nations become their foster-mothers.

13. *as one whom his mother comforteth.* God's is not only a Father's love. "As the grown man, coming back with wounds and weariness upon him to be comforted of his mother" (G. A. Smith), finds there the comfort he seeks, so will God comfort the men of Zion. God is our Mother.

7 בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה
8 זָכָר: מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם
אֶחָד אִם־יוּלַד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־
9 בָּנֶיהָ: הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי
י הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ: שִׂמְחוּ אֶת־יְרוּשָׁלַם
וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים
11 עָלֶיהָ: לְמַעַן תֵּינְקוּ וּשְׂבַעְתֶּם מִשַּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמְצוּ
12 וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ: כִּי־כֹה | אָמַר יְהוָה הִנְנִי
נוֹטֶה־אֵלֶיהָ כַּנָּהָר שָׁלוֹם וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
13 עַל־צַד תִּנָּשֶׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֲשָׁעוּ: כְּאִישׁ אֲשֶׁר אִמּוֹ
14 תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תְּנֻחָמוּ: וּרְאִיתֶם

כציל v. 8.

7–14. The Prophet again breaks off with words of comfort and hope to the faithful community. Though ridiculed by their adversaries, great increase of population (*v.* 7), peace and prosperity, (*v.* 12) shall come, and the enemy be destroyed.

7. Zion is the mother, and the verse describes the swift increase in her population through the re-inforcement of faithful children from all parts.

8. *shall a land be born in one day.* Emphasises the rapidity of this remarkable increase. It will seem as if Zion were regenerated in one day.

9. The work of Restoration and salvation shall be complete. God will not leave it unfinished.

10. A call to the children restored, and those still in Exile, to rejoice with Jerusalem.

all ye that mourn over her. All those in Exile, and those who since the Return have been depressed at the slow realisation of their hopes in Zion.

11. The figure of Zion as Mother is retained.

12. Peace and prosperity shall stream into Zion, like a river that overflows its banks.

glory. Wealth.

rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. 15. For, behold, the LORD will come in fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire. 16. For by fire will the LORD plead, and by his sword, with all flesh: and the slain of the LORD shall be many. 17. They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse; they shall come to an end together, saith the LORD. 18. For I know their works and their thoughts: the time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory. 19. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations. 20. And they shall bring all your brethren out of

mighty act of judgment and retribution. Those of the peoples that survive are represented as going to far-off lands to tell of God, His greatness and glory.

Tarshish. The town of Tartessus in Spain.

Pul and Lud. Probably districts in N. Africa.

Javan. Greece.

20. Impressed by what they thus hear, these far-off nations shall bring to Jerusalem all the Israelites dwelling among them, and in a manner appropriate to the greatness of the occasion.

וְשָׂשׂ לִבְכֶם וְעַצְמוֹתֵיכֶם כַּדֶּשֶׁא תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה
טו אֶת־עֲבָדָיו וְזָעַם אֶת־אֹיְבָיו: כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא
וְכַסּוּפָה מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־
16 אֵשׁ: כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
17 חַלְלֵי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת אַחַר
אַחַד בַּתָּוֶךְ אֹכְלֵי בְשַׂר הַחֲזִיר וְהַשֶּׁקֶץ וְהָעַכְבָּר יַחְדָּו
18 יָסֻפּוּ נְאֻם־יְהוָה: וְאָנֹכִי מַעֲשֵׂיהֶם וּמַחְשְׁבֹתֵיהֶם בָּאָה
לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי:
19 וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי מֵהֶם ׀ פְּלֵיטִים אֶל־הַגּוֹיִם
תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי קֶשֶׁת תּוּבַל וְיָוָן הָאִיִּים הָרְחֹקִים
אֲשֶׁר לֹא־שָׁמְעוּ אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ
כ אֶת־כְּבוֹדִי בַּגּוֹיִם: וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם ׀ מִכָּל־הַגּוֹיִם

v. 17. אחת קרי

14. *your bones shall flourish.* Your bodily frames shall be filled with renewed youth and vigour.

15–16. The Prophet returns to the coming judgment of God against His enemies.

17. Once more a reference to the idolatries of the apostates.

they that sanctify themselves. Words used satirically of the preparation by these people for their heathenish rites (Kimchi).

unto the gardens. i.e. to join in the abominable cults which were often practised in gardens (Isa. LXV, 3).

behind one in the midst. The Massoretes read the feminine form אחת for "one." The reference therefore is to an *asherah*, a grove of sacred trees or poles set up near an altar for idol-worship in the garden. If the word is read *as written*, אחת, the reference would be to a priest who led the company of worshippers.

the mouse. Forbidden like the swine; its flesh was, with that of the other "destestable things," eaten as part of the mystic rites of this heathen cultus.

19. *I will set a sign among them. i.e.* the nations, by a

all the nations for an offering unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring their offering in a clean vessel into the house of the LORD. 21. And of them also will I take for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

realisation of their wickedness, troubles the souls of evil-doers. The knowledge of this, which will be clear to all (" And they shall go forth and look "), will become a restraining moral influence. It will be a factor in the attainment of the great consummation (the universal worship of the one true God) described in the previous verse.

they shall go forth. The worshippers.

According to ancient Jewish custom, *v.* 23 is read a second time after *v.* 24, so as to conclude the book (of which this is the last chapter) with words of comfort and encouragement. There is a similar direction in regard to concluding Malachi, Lamentations and Ecclesiastes. In each case, the last verse but one is reprinted in the Heb. text, and repeated during the reading in the Synagogue.

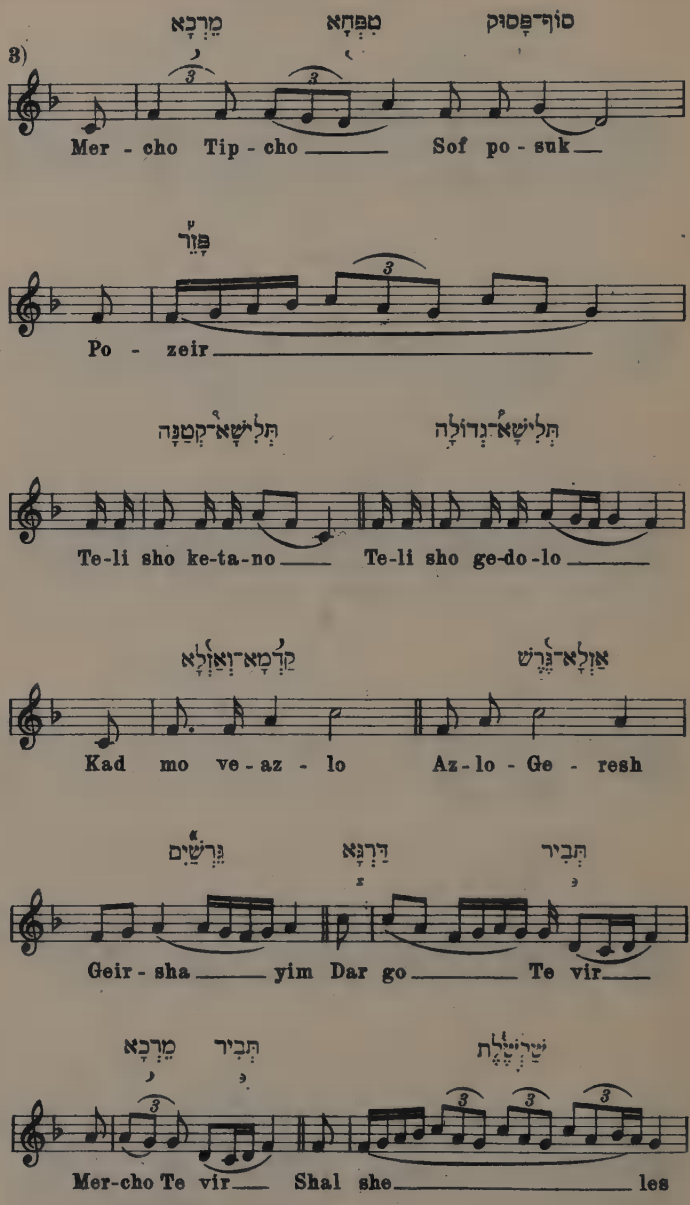
מִנְחָה ׀ לַיהוָה בְּסוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבִכְרָכֹרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה כַּאֲשֶׁר יָבִיאוּ
21 בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר בֵּית יְהוָה: וְגַם־
22 מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר יְהוָה: כִּי כַאֲשֶׁר הַשָּׁמַיִם
הֶחָדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי
23 נְאֻם־יְהוָה כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר
24 יְהוָה: וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם
לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:
23 וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

סמיכה v. 23. יבוא

21. *and of them also will I take for priests and Levites.* Of the converted Gentiles and the Jews who are brought back by them, I will take to assist the priests and Levites in their service (Kimchi). This thought is quite in accordance with the universalist spirit in Isaiah.

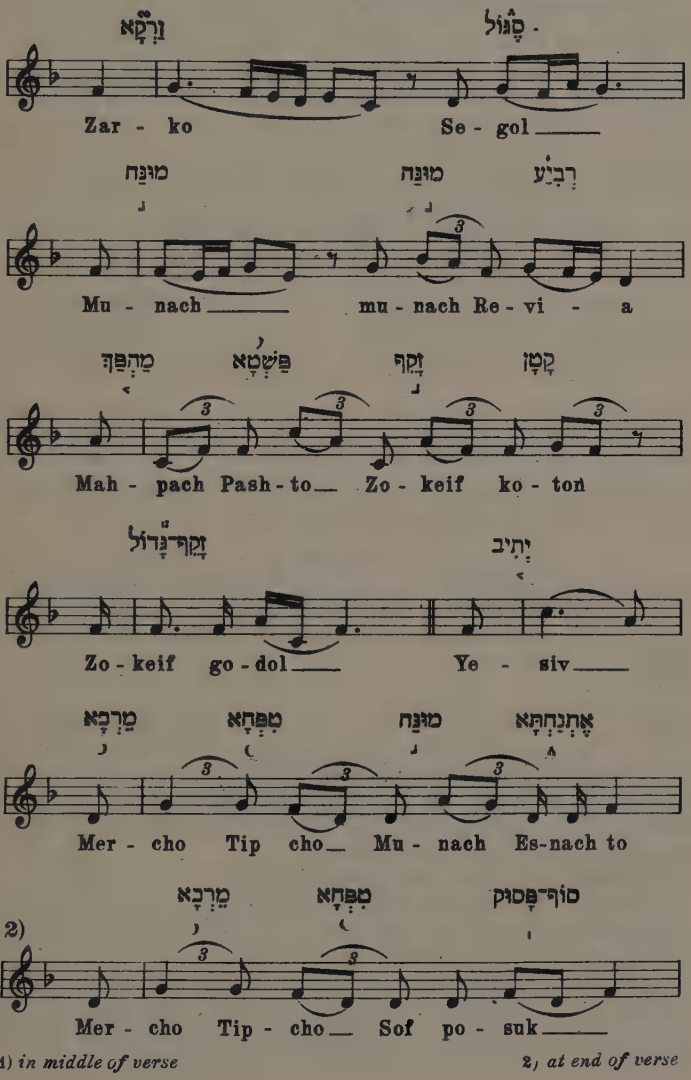
22 and **23.** In this new (and better) order of things, the race and influence of Israel will continue for ever, leading to the fulfilment of Israel's mission, *i.e.* the universal worship of the One God, with Jerusalem as the devotional capital of mankind.

23. *from one new moon to another.* lit. "as often as there is a new moon on its new moon, etc," *i.e.* on every New Moon and Sabbath; New Moon by New Moon and Sabbath by Sabbath.

24. A survey again of the conflict against evil, and its final defeat, through which the above great goal is reached. Delitzsch points out that, in effect, the thought is the same as in the concluding sentence of other sections of the second half of Isaiah—"there is no peace unto the wicked" (XLVIII, 22, and LVII, 21). Under the figure of the worm that dieth not, and the fire that is not quenched, we have here a symbolical representation of the lasting remorse that, on the

מֵרְכָא טִפְחָא סוֹף־פָּסוּק
3)
Mer - cho Tip - cho Sof po - suk
פָּזֵר
Po - zeir
תְּלִישָׁא־קְטַנָּה תְּלִישָׁא־גְדוֹלָה
Te-li sho ke-ta-no Te-li sho ge-do-lo
קַדְמָא־וְאַזְלָא אַזְלָא־גֵרֵשׁ
Kad mo ve-az - lo Az-lo - Ge - resh
גֵּרְשַׁיִם דַּרְגָּא תְּבִיר
Geir - sha yim Dar go Te vir
תְּבִיר מֵרְכָא שַׁלְשֶׁלֶת
Mer-cho Te vir Shal she les

3) *at end of section*

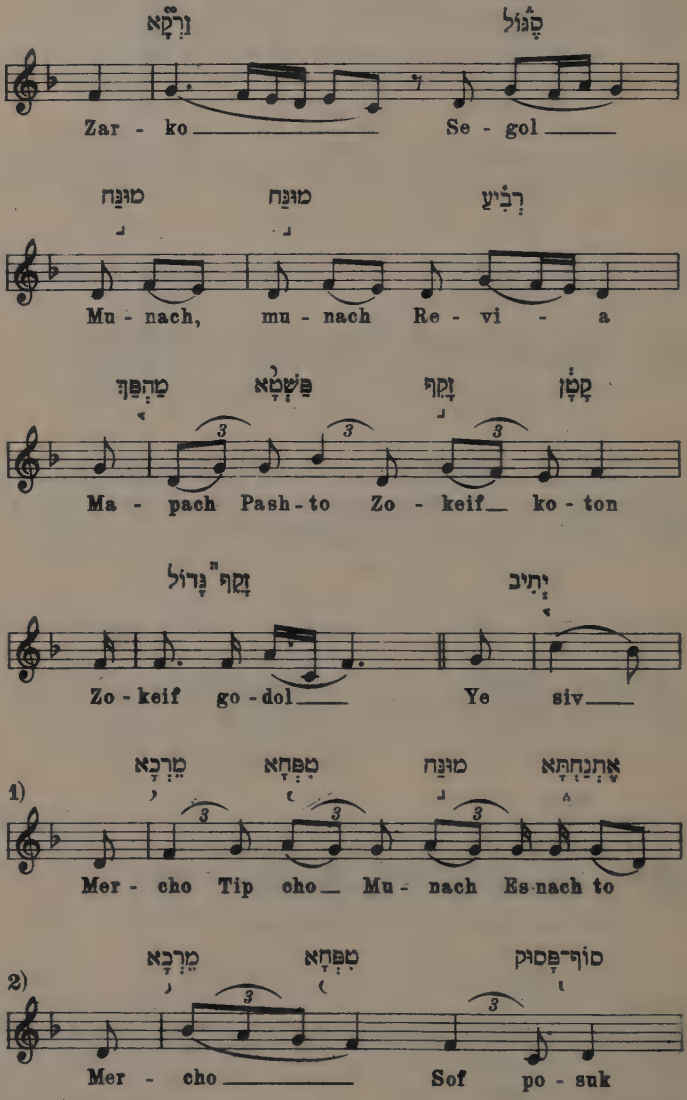
Cantillation of the Torah

Arranged by the Revs.
H. Mayerowitsch and G. Prince

זַרְקָא סֶגּוֹל
Zar - ko Se - gol
מוּנַח מוּנַח רְבִיעַ
Mu - nach mu - nach Re - vi - a
מַהְפַּךְ פַּשְׁטָא זָקֵף זָקֵף קָטָן
Mah - pach Pash - to Zo - keif ko - ton
זָקֵף־גָּדוֹל יְתִיב
Zo - keif go - dol Ye - siv
מֵרְכָא טִפְחָא מוּנַח אֶתְנַחְתָּא
Mer - cho Tip cho Mu - nach Es-nach to
2)
מֵרְכָא טִפְחָא סוֹף־פָּסוּק
Mer - cho Tip - cho Sof po - suk

1) *in middle of verse* 2) *at end of verse*

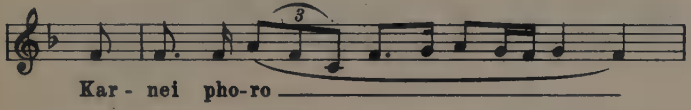
נְגִינוֹת לְהַפְטָרָה

Cantillation of the Prophets

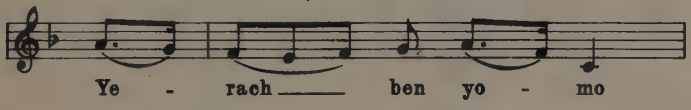


1) *in middle of verse* 2) *at end of verse*

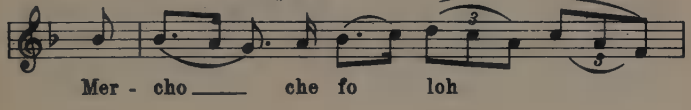
קַרְנֵי פָרָה



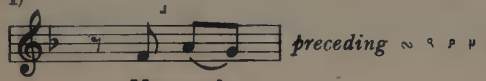
יֶרַח־בֶּן־יוֹמוֹ



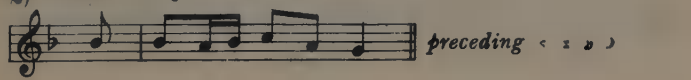
מֶרְכָא־כְפוּלָא



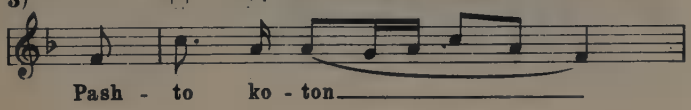
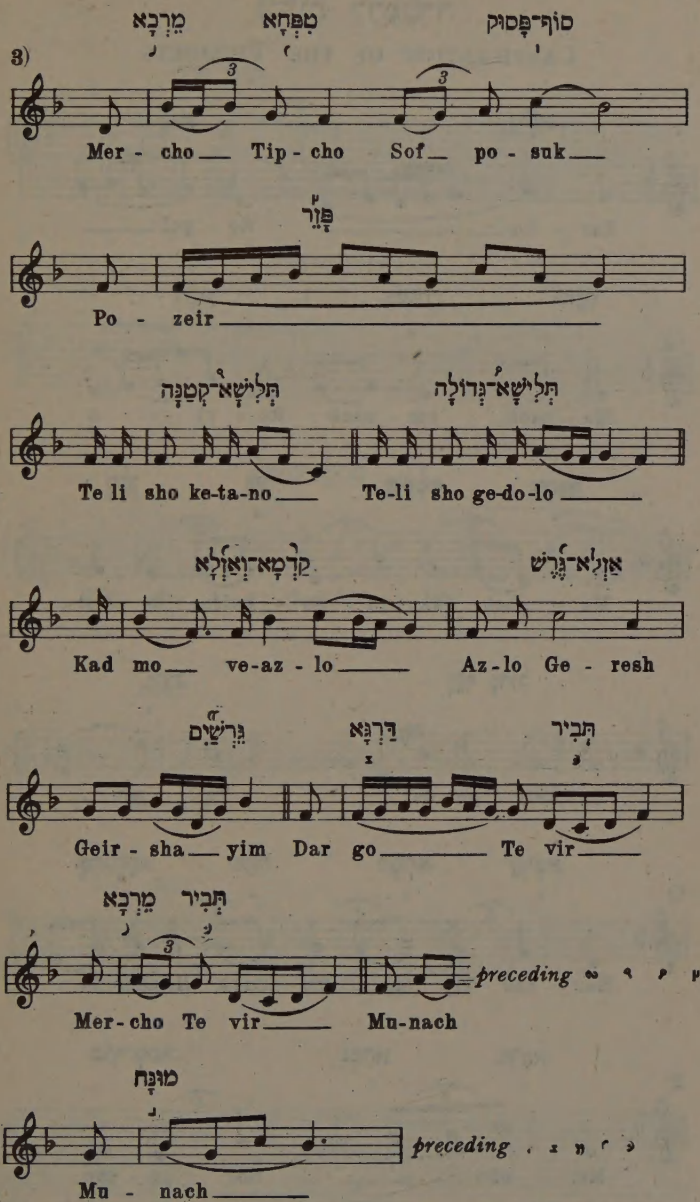
1) מוּנַח



2) מוּנַח



3) פַּשְׁטָא קָטָן *When on one word.*



3) *at the end of Haftorah*

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